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THE

Deist Triumphant:

Translated chiefly from the *FRENCH* of

L'ESPRIT FORT.

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WHEREIN

A T H E I S M

Is evidently confuted,

Beyond all Contradiction, from such
solid Arguments as are obvious to the
Capacity of the most unlearned Reader.

To which is prefixed,

A Short DISSERTATION on the Force
of REASON, Freedom of THOUGHT, &c.

*All NATURE is but ART, unknown to thee,
All Chance, Direction, which thou can'st not see;
All Discord, Harmony, not understood,
All partial Evil, universal Good.* POPE.

L O N D O N:

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M.DCC.LIII.





T H E
P R E F A C E.

I.  *F all the Misfortunes incident to Mortals, none can come up to their religious Jarrings. What a melancholy and moving Scene must it not be to see the Children of the same Parents, such as the Sons of Man, in all Appearance, are, whose Views ought to be the same, and Interest indivisible, perpetually at daggers-drawing? Matt. x. 21. The Jews abominate the Gentiles, Ley. xx. 23. the Christians abhor both, 2 Cor. vi. 14. and are often so divided amongst themselves, as even to refuse one another the Salute, 2 Jo. x. But the Matter in Debate being of so interesting a Nature as that of a present Happiness*

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pineness and future Welfare, generally believed to be the whole Scope of Religion, unfortunately makes our spiritual Warriors fancy they are qualifed to observe neither Measure in their Demands, nor Moderation in their Pursuits: Hence the cruel Invention of Stakes, Racks, and Gibbets, to establish the Conqueror's religious Modes. Hence those Crouds of human Victims, who, after having fallen a Sacrifice to the furious Zeal of their prevalent Tormentors, are reckoned the greatest Ornament of their respective Parties, Apoc. vi. 9.

As this bleeding Condition of Mankind, able to soften ever so unrelenting a Heart, can't be looked upon with an Eye of Unconcern and Indifferency by any Well-wisher of his own Species; every one is in Duty bound to contribute what in him lies towards so salutary an End as the adjusting this Difference. Thrice happy who could succeed in so glorious an Attempt! Tho' I am too sensible of my own Weakness to think I could be equal to so arduous a Task, yet I venture to put Pen to Paper, were it but to give a rough Draught of so useful a Plan, in Hopes others may take a Fancy to execute or amend it: Wherefore my Reflections are to be looked upon, not as authoritative Decisions, but mere Essays, as will appear by my singing the Palinody,

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or recanting, when made sensible of any Mistake I might have made. It is true, this has been handled again and again by Writers of unquestionable Abilities: But the Itch of turning Author, so modish, or rather epidemic, in our Age, has seized me so violently, that I resolve to take my Chance. It is true, I never had attempted to sound the Ford, had others, whom, from their Performances, I don't find to be very sure footed, not broke the Ice. Goldfinders and Scavengers often pick up the Jewels that had slipped through the Fingers of our prime Nobility. Moreover, if famous Painters don't exclude Dawbers, I know no Reason why eminent Writers should silence Scribblers: For why should the Dashes of a Pen, any more than the Strokes of a Pencil, be supposed so very preposterous as, notwithstanding the Variety of our Palates, to hit no Body's Taste. However, tho' my Essays should share a different Fate, I will comfort myself with those who unsuccessfully try Experiments: The Thought of having done my best Endeavours, Mat. xii. 44. and of having had some Improvement into the Bargain, will abundantly indemnify me for my Pains and Loss of Time. There is nothing opens the Mind like Writing: Often we fancy ourselves cock-sure of a Thing, which,

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upon setting Pen to Paper, we find to be quite wrong. There is indeed such a Glut of Books coming out every Day, that they seem a publick Nuisance: But it is pity we should never complain of the Courses, be they never so many, served up to our Tables, to pamper our Carcases, and yet that we are so soon surfeited with what is intended to improve our Minds.

II. I am very sensible of the many mortifying Circumstances that must unavoidably attend my launching into the World. The Publick is a Monster with as many Eyes as the Lights the Thing under Consideration can be taken in; but unfortunately seldom sees with the naked Eye; so that, like a coloured Pain of Glass, that tinctures the bright Rays of the Sun, the Variety of these Mediums so diversifies the Object, as to make it appear quite another Thing. Hence the Ties of Friendship, and other Attachments, make the Nonsense of a Favourite appear a Witticism; and the glaring of a Grandee turns his vulgar Expressions into so many Apophthegms, Eccl. xiii. 28. whereas the Productions of one that makes no Noise in the World, be they never so completely finished, if they escape the Flames, will scarcely bear a single reading. I may venture to say, that Saul among the Prophets,

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1 Kin. xix. 24. *would have never become a Proverb, nor King W——m's Nose so common a Saying, nor Hony soit qui mal y pense, — Evil to him that evil thinks, the Motto of a certain Knighthood, had it not been for the Relation they bear to some conspicuous Personages. If the Sultan becomes a Christian, his Apostle wont fail acquainting all the known Parts of the Globe with his Proselite: But if he deigns to stoop so low as to evangelize an old Cloaths-crying Jew, this Conversion, tho' perhaps of greater Importance in the Eyes of Heaven, 1 Kin. xvi. 7. will be scarcely known beyond his own Threshold.*

It is not the Divine alone that is shocked with this unfair Manner of judging Merit by a foreign Light: It is the loud Complaint of the plain Dealer throughout all the Stations of Life. A Quack in a Chariot, with his three-legged Wig, will be intrusted with the Lives of the first Quality; whereas the very Thought of a never so regular bred Physician in a sorry Garb, and trudging it on Foot, would be apt to physick them into another World. A Dabbler at the Law, decked out with his milk-white plaited Band, and full-bottom Wig, will be Day and Night beset with Crouds of restless Clients; whilst the ablest Barrister, with a natural Bob and

thread-bare Gown, may sleep ever so long unmolested. The fair Trader, that lives within Compass to give every one his own, will find his Credit in a panting Way; whereas a common Bite, that makes a taring Shew, can freely run in Score the very Eve of a Bankruptcy. A Commander renowned for Skill and Gallantry, if he does not forfeit his Head, will be for ever disgraced and casbeered for an Over-sight often over-looked in a Prince of the Blood. In short, Favour and Figure are so far the common Tests of Probity and Skill in the Eyes of our Wordlings, that they seem to look upon Obscurity and Poverty with as much Disdain as if they had been the most heinous of the deadly Sins.

But our Spiritualists, the implacable Enemies of the former, run quite counter to these Maxims. A slovenly, tattered and unfashionable Garment, Joel ii. 13. a starved and wan Visage, serene and grim by Fits, a faint Voice, interrupted with Moans, mortified Eyes, mournful Mien, &c. Mat. vi. 16. which are often the Symptoms of the most refined Pride, and express as little the real Sentiments of the Heart, as the Weeds of some young Widows, or the Weepers of some mourning Courtiers: These, I say, attended with certain Grimaces, or ghastly Contorsions of the Face,

Face, and exaggerated with the boastingly exhausted Spirits of the warmest Zeal, employed perhaps oftener in gossiping than gospelling, are to them the undoubted Symbols of a living Oracle, and canonizable Saint; the convulsive Fits of a cinical Stoic will prove as much here as the most authentick Miracles and palpable Demonstrations. There is another Class of Men that embrace a Temperament betwixt these Extreams, by turning both into one. He that has the Gift of accommodating himself to Times and Places, that whines at Prayer, and sings at Table, that is reserved in Church, and cracks his Joke at Home, is their main and chief Confident. Here the Churchman, to make a Figure, must be a Piece of a Gentleman too; upon which he is often more valued than upon the sacred Character; for to them nothing can be so fulsome as the mere Priest. Here a country-bred Parson, provided he be a sightly Man, has the Knack of thumping his Breast and Cushion, the Gifts of Exclamation and Ejaculation, of closing his Eyes, and lifting them to Heaven, and holds forth on Righteousness, Godliness, and Wickedness in general Terms, without descending to Particulars, will come off with Applause in advancing the most trifling Truths, and often
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the greatest Absurdities, where a Doctor of Oxford, with his diminutive Air, plain, but well laid out Discourse, touching the Vices of the Age, striking the Sinner home to the Quick, and laying open all his Sores, will stand a fair Chance of being hissed, be his Proofs never so irrefragable. In short, whether you eat and be merry, or fast and be sorry, as you can never please some, Mat. xi. 18. so whatever you do will go down with others: So difficult it is to keep a just Medium.

III. Here are more Samples of the wry-fashioned Way of thinking of the giddy Multitude, which, in Justice to true Learning, I can't forbear mentioning. Be silent and modest, you are a Dunce; Taciturnity and Stupidity are synonymous, notwithstanding the Opinion of Solomon, Prov. xvii. 27. Put up with Pot-luck, and a moderate Fee, your Disinterestedness cries down your Commodity. Be unsuccessful, you are unskilful; the unlucky and guilty are with them the same. Misbehave, your Conduct will asperse your Country, Race, Profession, &c. as if Faults had not been personal. Be naught in one Shape, you are so in all; it is no Act of strict Justice, to give the Devil his Due. On the contrary, provided you exert your Lungs, shrug your Shoulders, cry out that it is all
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Stuff and Balderdash, ten to one but you carry the Day; tho' thorough impertinent Digressions, and other Incidents, you should so forget yourself as to contradict what you had said before; or that, from the Buz of the Company, or your own over-bearing Howlings, which is but too often the Case, you had not heard a Word from your Antagonist, nor the Standers-by only by Halves from you. If you happen to come from certain Quarters, whatever you advance will be relished; as if Learning had been confined to one Nation, had run in the Blood of a particular Family, or had been a Nostrum peculiar to one Set of People. Speak glibly, and with a proper Accent, it will set you off prodigiously; tho' it is well known some talk better than they think, as others think better than thy talk; and that a Gibberish may possibly denote as good Sense as the most brilliant English. Be mild and sweet-tempered in Dispute, it gives you a great Sanction; tho' we often see a jovial and waggish Companion utter Impertinencies with Moderation and Gravity, whilst our naturally cholerick Folks often put off the greatest Truths with Heat and Fury. A slow, distinct, and audible Voice strikes some vastly; tho' it is properly the Rhetorician or Musician that keeps Time, and that a hasty, huddling Stammerer



merer is intitled to as much Wit as a tongue-tied Humdrum. Some Stanzas pillaged from our rhiming Poets are very graceful; tho' the Versificator had rather sin against good Sense, than miss his Cadence. Repeat whole Chapters of the Bible by Heart, you are a compleat Divine; tho' you were incapable of drawing a single theological Inference from thence. Some seemingly extemporary Sallies and Repartees, some technical Words, Greek Derivations, Latin Sentences, &c. generally learn'd by Rote, make you very profound, especially with the Illiterate; though, in Fact, they rather signify punning Flights than solid Judgment, and savour more of Pedantry than the downright Scholar. In short, a great Assiduity in paying your Court Cap-in-hand, some Tenders of Services, affectionate Expressions, 2 Kin. xv. 5. will, with many, stand instead of the greatest Accomplishments; nay some are weak enough to take the Brightness of your Parts upon your bare Word; tho' self-puffing is the most natural Argument of the contrary, Jo. v. 31. These, with a World of others, too tedious to be inserted here, are the vulgar Tests of Learning, not only with the Plebeians, but even many Pretenders to a more liberal Education. Upon this Principle the Nobleman that had never learnt

learnt further than to push Quart and Tierce, ride and whip the Hare; the Lady that had never been out of the Boarding School, where the Dance, Dress, &c. are the favourite tittle-tattle Theme; the Merchant, brought up from his Infancy for the Counter, a more proper Seat for Mammon than the Muses; the Tradesman, scarcely acquainted with the Tools of his Art; these, I say, will tell you that Master such-a-one is the ablest Lawyer, Physician, or Divine in the Kingdom; and that with as much Confidence, as if they had been so many Graduates of these Faculties, and thorough Judges of his Deserts.

Tho' I have fitted these deceitful Blinds of Learning but to the Persons themselves and their Expressions, yet they are equally applicable to their written Performances: If they are set off with any of these Graces, they will pass Muster, and be patronized by Hundreds; otherwise, be they never so elaborate, far from quitting Cost, they stand a fair Chance of running the Gantlet. The Apprehension of such rough Usage, however deserving of Commiseration or Contempt, has more than once very near deterred me from proceeding farther. My Essays are of another Stamp; their only Ornament is plain Reasoning; with whose excellent Maxims if the World had been better acquainted,

acquainted, in my Opinion we had not been plagued with so many religious Cabals, 1 Cor. i. 12. nor Spectatqrs of those ridiculous Scenes that daily pass even in common Society, where one Man, tho' often unacquainted with the very Terms of what he is upon, is frequently seen to gain such Credit, and bear such a Sway with a Circle of his infatuated Admirers, as to engage them to swallow the nauseous Draughts he tenders, without making a single wry Face; which might have been prevented, and in a great Measure be still remedied, by a proper Manner of Reasoning: Wherefore it wont be amiss to give a Sketch of its Nature and Usefulness here.

IV. As Perspective is the Art of seeing what without a Microscope would be invisible; so Reasoning is that the Mind uses to come at the Knowledge of a Truth which otherwise would be unattainable: So that without it she would be as much in the Dark, with regard to what is not a self-evident Axiom, or does not immediately fall under the Senses; as an Astronomer without Opticks would be a Stranger to the most subtil of our Telescopical Stars. It is so necessary a Characteristick of Man, that he is excluded from the Predicament of Beasts only in Proportion of the Share he has of it; so that
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the Philosopher and Peasant, Grecian and Barbarian, equally lay claim to it. Its Use extends to the most diametrically opposite Extreams of Nature; the Elephant and Mouse, the Crocodile and Lizard, the Eagle and Gnat, the Whale and Sprat, the Cedars of Libanus and Hyssop, 3 Kings, iv. 33. fall within its Province.

But we must make a Difference betwixt these sensible Things, and what passes within the Mind. Her own Thoughts and Passions either are not distinct from her, or, at least, are the best Arguments we have of her Existence; so that we may as well doubt of this, which an ingenuous Sceptick will never do, as suspect the Truth of those Affections. This Certainty holds with Regard not only to their simple Being, but likewise to the various Notions she forms of them; for here she can't mistake neither, whilst she stays within her own Sphere, passes her Judgment upon her Ideas only, without any Reference to the Things supposed represented by them, and carries it no further than what they clearly exhibit to her. Hence our ideal or abstract Sciences, such as the Metaphysicks and pure Mathematicks, are so full of Demonstrations; because they treat only of Ideas, which can have their Being but in and from the Mind; whereas the Rest

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are, for the most Part, conjectural; because their Subject-Matter being foreign to the Mind, it can take Cognisance of them but through some foreign Reports, which, as they prove more or less faithful, determine their Degree of Certainty.

V. It is as impossible for the Mind to have an Idea of any corporal Thing without the Testimony of the Senses, as for a Man born blind to judge of Colours: But this Testimony, called Experience, is not always to be trusted to; wherefore she must be very cautious in proceeding upon such fallacious Informations. If she intends to stand upon a tolerable good Bottom, she must take the Pains to cross-examine and confront these Evidences; and take particular Care to conform her Sentence to their Depositions, to proceed but in Consequence thereof, and do nothing of her own Head; which Conduct will be as good a Surety of the Truth of Things exterior to her, as any she can have for the Certainty of what is transacted within herself. But this Course is often too long-winded for her impatient Temper; she is so eager for the Dispatch of Business, that she scarcely glances upon the Case before she pronounces; rather than sit still to hear the Witnesses out, she puts Words into their Mouths they never intended: A
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burnt Finger, for Example, tells her it smarts, thus far she may pass her Verdict; but she won't stop here, she declares moreover the Pain is inherent to the Finger, and not her own Sensation; whereas the Finger itself had said no such Thing, and knows nothing of the Matter.

VI. I don't pretend however to confine every one's Knowledge merely to what his own Senses propose: For as it is impossible, that any single Man could have a personal Experience of all Things, she takes the Word of others, called Authority, for many Necessaries in Life, which is the Foundation of Faith. Here there is also a great deal of Caution to be taken: For all Propositions are not of the same Kind. Some there are whose Truth is merely casual, such as that there has been a general Deluge, Gen. vii. 20. a Conflagration of Sodom, &c. Gen. xix. 28. which might have or not have been, and whose Knowledge we could have but by Hear-say: Others are constant and invariable; such as that the Water was of a suffocating, and Fire of a burning Nature, which may be known by Dint of Reason, or our own Experience, without the Aid of others. The first Kind are called Facts, and may be safely believed upon the bare, but unexceptionable Attestation of others; nay, the

very Beasts are sufficient to ascertain them, as Balaam's Ass did the Presence of the Angel, Numb. xxii. 25. Tobias's Dog the Arrival of his Master, Tob. xi. 9, &c. But the other Sort are said to be Points in Law or Right, where a Croud of the best qualified Evidences will avail nothing but in Proportion to their Reasons. Here nothing is to be taken upon Trust; for Truth will be Truth, tho' it had not a single Admirer in the World, and an Error won't be the less so, for having been asserted by all Antiquity, often biassed by the Mistake of one leading Man, and having the Firmness and Sanction of the Royal Patent in its Favour, which could never overthrow the Reality of our Antipodes, nor give any additional Virtue to our Specificks: So that, properly speaking, Reasoning won't do for a Fact, nor Authority for establishing a Right; whence proceeds the English Saying, It is Matter of Fact; not that a Fact needs no Proof, as some seem to take it; but that it does not afford to be reasoned upon otherwise than from Authority: Hence extrinsical Probabilism, as the Scholasticks term it, or a Probability founded on mere Authority, is in Matters of Right an Imposition upon Common Sense.

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VII. Under the Denomination of Authority, besides Affidavits, Deeds, Charters, and Records, History is comprehended, which, as it is but a bare Recital of former Facts, and does not put one's Thoughts and Wits so much upon the Stretch, is more agreeable to the indolent and effeminate Genius of the Age, than the Study of Right, which requires such Penetration to poke into the Bowels of Nature, that the musing Philosopher often loses the Shaft of his Mine, and that the Megrims arising from his close Application turn his Brain; as is related of Albertus the Great, who, from being the Miracle of his Age, became quite stupid. Hence the Adventures of Telemachus, or of Robinson Crusoe, some Scraps of Chronology, to trace the Rise, Intermarriages and Revenues of Families, 1 Tim. i. 4. or even Mythology, or old Women's Fables, 1 Tim. iv. 7. have a greater Run than all the Theorems and Problems of Euclid; a Tale-teller in Company with a Flash of Memory, the only Thing necessary, besides a trifling Share of Sense, to comprehend, retain, or set off a Story, would out-shine a Newton with his Art of finding out the Longitude, or the Philosopher's Stone.

History, I must own, has its amusing Beauties; but what is the Historian but the Plagiary

giary and Eccho of those that went before? Does he not perfectly resemble a disordered Stomach, that voids the Aliment such as it was taken? What great Improvement does Mankind in the main receive from his poring? We want to unravel some Secrets of Nature, are we the nearer our Mark for employing all the Art of Criticks to know what others, whose Expressions are often more ambiguous than the Matter in Debate, had perhaps mistakenly thought of them? What an idle Curiosity would it not be to seek after the Discoverer of the Load-stone, whereas nothing can be so beneficial as a thorough Knowledge of its Properties? Supposing it were possible to descry the Epoch of Atheism across the dark Clouds of Antiquity, and find out that Spinoza, Democritus, or some Anti-diluvian, had first given Rise to that hideous Monster, would such an Inquest not be like leaving the House on Fire to run after the Incendiary? Had Sir Isaac Newton been but a religious Observer of our ancient Astronomers, what great Figure would he have made in the World? The Knowledge indeed of some former Discoveries, and of the Manner the Antients went to work to make them, shew Erudition, and save many tiresome Inquiries to their Followers: But to be merely acquainted with their
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Author, and the very Time of his Invention, which is properly historical, give as poor a Pretension to the Title of a Man of Letters, as the bare Knowledge of the Year Christopher Columbus discovered America, that Cæsar, or the Duke of Normandy, made the Conquest of England, give to that of Navigation, the Military Art, or Geographical Description of those Countries.

VIII. But, Excursions apart, let us see the other Steps the Mind takes to extend her Knowledge of corporeal Things: Tho' the Senses are originally the Sources thereof, yet she so improves the Ideas borrowed from thence, that she soon out-does her Tutors. As all Mankind together can't make an Experiment upon every individual Thing in Nature, she applies those Observations she had made on some to others, that seem of the same Kind, that she had never made a Trial of, which she calls Analogy. Thus, after having poised several Stones, and found them all heavy, she takes it for a general Rule, that all Stones are heavy.

IX. Sometimes she is put to such Shifts, that having neither Experience, Authority, or Analogy to go by, she feigns Suppositions, whereby she often extracts a Reality from a Fiction, by espousing the Hypothesis, which

which better answers the Conditions of the proposed Difficulty. This Method has given Rise to the different Systems of the World, of Saturn's Ears, &c. the Rule of False, and Algebra, are grounded upon it, and it is very necessary for discovering People's Views and Meaning by their Overt-acts. In a Word, this is a good Method to be taken to discover the hidden Cause from the known Effect; after we have sufficiently enumerated all the natural Causes, and found them insufficient to verify Prophecies, work Miracles, and that they fall short even of the common Phænomenas, we may very well conclude they must be the Doings of some all-powerful Being. A Gentleman of a very large Fortune dies intestate, a great many trump up Pretensions to the Inheritance; after all their Claims have been severally found void, the Judge may safely pronounce it to be forfeited to the Crown.

When any two Ideas whatsoever are proposed to her, she compares them severally with a third, called therefore Medium and Argument, as from their known Connexion with it, their Coherency with one another may be inferred; after the Manner a Mathematician judges Quantities that are equal to a third to be equal to one another. This she calls sillo-
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gising, and is properly reasoning in such a demonstrative Manner, that he who, after having allowed the two first Parallels, called Premises, would deny the third called Conclusion, could be forced to deny what he had allowed before, which is the Height of Absurdity: but if any of the two first is denied, then a third Idea must be found out as yet unemployed in the same Manner, to make it out, and so forth.

X. For Fear of being imposed upon, either through too much Precipitation or Credulity, she denies her Assent to what she had not thoroughly examined, and carefully revises the Grounds even of her hitherto most undoubted Tenets, which she calls doubting methodically; but does not abruptly reject them, which would be doubting effectually. It is Prudence to get the Foundation of our House visited by a Builder, for Fear of being one Day buried in its Ruins; but it would betray a great Deal of Levity to get it pull'd down upon the least Suspicion, without any more ado, and throw ourselves into the Street. The Mussulman, for Example, firmly believes Mahomet was a great Prophet, but the Christian that he was an arrant Cheat. Both the one and the other, if capable and desirous of scrutinizing the Matter, to act with Judgment

ment and Impartiality, must stick to their Opinions of his Person and Plan of Religion, until after they have weighed the Reasons pro and con, and plainly found which preponderate; which Reflection is alone sufficient to overthrow some mock Attempts of a London Pamphlet, mentioned hereafter, for proscribing rational Faith, in Order, no Doubt, to decry Revelation, and make out Religion to be but pure Enthusiasm, whose florid, but blunt Fallacies, I shall endeavour to detect on another Occasion: For if its anonymous Author had properly considered the Nature of a methodical Doubt, he might have easily known, that a rational Enquiry does not always suppose a Neutrality, and that the providently examining Christian is no more to be deemed a fluctuating Infidel, or Apostate from his baptismal Vow, than the above cautious House-keeper is to be reckoned a Fool. Strange Paradox indeed! that the Governor of a Town can't attempt rendering it impregnable by examining and improving its Defences, and taking a Survey of the besieging Enemy's Forces, without being suspected of Treason.

In the Course of this Scrutiny, she therefore takes the same Steps on both Side the Question. She is as intent upon raising Difficulties, as finding out Proofs, and as industrious in overthrowing

throwing these as levelling those. He that is wedded to one Opinion, so as to be deaf to any counter Remonstrances, or gives Ear to them merely to charge the Opponents with Invectives, John 9. 34. An unwarrantable but too common a Practice of some hot-headed Zealots, whose clamorous Deportment in Dispute plainly shews that they are more intent upon getting the Victory than informing themselves or improving of others, as Acts of Benevolence never interrupt a good Understanding, 1 Cor. 13. 4, however pleased he may seem to be within himself, is fitter to lead the Blind, or at the Billingsgate, than enter the controversial Lists. What an awkward Figure must he not cut at Fencing, who is a thorough Stranger to his Antagonist's Manner of Play? However, tho' it is certain no thorough Conviction can be had of an Opinion, whilst there subsists any material Objection to it unsolved, yet such Difficulties as arise from our imperfect Knowledge of Things, and the Ignorance of our limited Minds, can be no Obstacle to it, provided our Persuasion proceeds from evidently well-grounded Arguments. The insurmountable Difficulties started against the Reality of any Thing being infinite, do not in the least shake the many Demonstrations of the Mathematicks, touching the In-

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commensurability of Quantities, which shews them divisible without End. Sure no one can pretend that our Incapacity of explaining some Phænomenas of Nature is a sufficient Argument against their Reality; but when there is no clear and evident Proof on either Side, then it is reasonable, that Opinion should prevail, which is grounded upon the more probable Conjectures, and more satisfactorily answers the Objections.

XI. *The Method she follows in her Examination is, to take the Subject of her Doubt to pieces, called Analisis, and then put them together again, called, Synthesis, which, if done regularly, will give a thorough Knowledge on't. She would feign know, for Example, what it is that makes a Watch go; upon which she begins to take down the Balance where the Motion is more sensible, then the Wheel it has an immediate Communication with, and so on, till she comes to the Barrel, where she finds the main Spring roll'd up so tightly, that by expanding itself, it thus winds the Fusée and Wheels about. After they are taken asunder, she sorts them well, that, to be made up again, every Piece should exactly answer its own Place; by this Means a seemingly well-grounded Opinion is often*

often extenuated, and a slender Probability insensibly grows into an undoubted Certainty.

It is by this Concatenation or Tie the Parts and Properties of a Thing have together, that the Man of Learning is distinguished from the Smatterer. We may safely say, that he who is best versed in tracing it out, so as neither to fall back nor set forth but in Proportion as he finds them linked together, is the true Reasoner, which may be better comprehended by some familiar Examples than the tiresome Rehearsal of logical Rules.

Our Sportsmen know that when the Dogs are at a Default, the young Babblers, full of Fire, push forward far beyond where the Hare squats: When they have found their Mistake, they run back with such Eagerness, that they often come to the very Form before they stop: Thus they continue backwards and forwards, making as much Noise as if they had a full View of their Prey, until the Scent is grown so stale, that it is impossible to smell it. But the cunning old Dog behaves quite otherwise; he wont budge from the Spot until he has made out all the Wiles, and recovered his Game.

Our Fencers can make a Difference of a Person that dexterously wards off all the Passes made at him from another that perries

a Tierce instead of a Quart, and a Quart instead of a Tierce. A Spinster is sensible that he who winds a Skain by the right End runs on smoothly, whereas the wrong ones ravel it. In relating any common Fact you will find one Man stick so close to his Point, that in conveying his Notions to others, he gives thorough Satisfaction; whereas another, by numberless Tautologies and Digressions, so loses himself, that, to the great Mortification of his Hearers, he is often observed to interrupt his Tale, and cry out to the Company, What was I upon? What was I saying? What have I said last? &c. If he enters into Dispute, finds himself closely pursued from one Subject to another, and fairly beat out of all his Holds; you will assuredly see him shift at every Turn, to recommence the Argument.

These are the most familiar Patterns that occur to me of good and bad Reasoners, and abundantly suffice to shew what an original Rationalist, or rather Rhapsodist he must be, who, to divert his Auditory, books Religion, Politicks, and the News of the Day, into all the Discourses of his O—y, with the same Humour, and as little Order, as if they had been so many scattered and

and unconnected Witticisms of a M—y A—w.

XII. Hence we may conclude, that good Reasoning is not to be mistaken for Truth, nor bad Reasoning to be always confounded with Falsity. He that says, If Cartouche had been honest, he had not been hanged, reasons well; tho' neither Proposition is true: Whereas he that says, Cartouche was hanged because he was a Frenchman is wrong, tho' both are true; it is not therefore in the simple Truth of the Propositions; but in the Manner they hang, like the Rings of a Chain, on one another, that good Reasoning consists: Whence we may infer, that Reason is a Faculty of the Mind that traces out some hidden Truths from others already known, with which they are connected. Just as Anatomy discovers some almost imperceptible Fibres of the human Body, by the more sensible Ligaments and Vessels on which they hang.

These Links are often burst and seldom hang together, especially in a mixt Company, which is owing to this, that, like those uneasy Bed-fellows, who, of a bitter cold Night, ingross to themselves as much of the Blanket as they well can, every one being Self-wise, strives to wind about the Discourse, and make the Con-

versation fall upon his favourite Topick. The Statesmen wrests it to Politicks, the Lady to Cosmeticks, the Epicure to Cookery, the Hermit to Piety, the Husband to Œconomy, the Batchelor to Gallantry, the Soldier to Battles, the Jocky to Horses, &c. So that they ramble from one Thing to another, scarcely glancing upon any, and in a few Minutes deviate so far from their first Subject, that it is impossible to recollect where they had first begun; whence it proceeds, that, tho' they knock themselves quite out of Breath, yet, as they dont stick long, nor perhaps speak at all to the Point, whose singling out requires a more than common Address, and consequently dont half understand one another, very often they are not a Whit the wiser for all they had so clatteringly blabbed.

To be therefore contented with the Knowledge either of the Conclusion or Premises alone, without that of their Connexion with each other, is going upon a precarious, unsettled and blind Bottom; it is, at best, but a practical or experimental Notion of Things, which in reality is but meer smattering. A Man wears a Watch, and has a regular Sun-dial in his Garden; he very well knows what they both mean, he can tell the Hour of the Day by them as well as the Maker: But if we
suppose

suppose his Watch to lose so many Minutes a Day, and one of his unlucky Children to have broke the Cock, and moved his Dial-plate: Then, if he does not understand how to manage the Slide, take his Meridian and Elevation of the Pole, he can no more bring his Watch to Time, or fix his Dial, than if he had never seen such Things before.

XIII. *A remarkable Instance of these loose Proceedings we have in the Transactions of a famous free-thinking Society, known in London by the Name of E—x C—b. Considering the irregular Manner Matters are brought there upon the Tapis, I admire how its worthy Members could set up for Refiners of Reason, or boast of any considerable Advances made thereby, either in Religion, Mathematicks, Philosophy, Politicks, Commerce or Economy. If I am rightly informed, every one that pleases, is entitled to pen his Difficulty by Way of Query, in a Book kept there for the Purpose. The Free-thinker, for Example, desires to know, Whether Christianity be not in the Main, more baneful than beneficial to Society. The Politician, Whether it would not be to the Advantage of the Government, if all the Places at Court were mere Places of Honour and none of Profit? The over-rated House-keeper, Whether the Num-*

ber of Beggars *London* swarms with is owing to the Remissness of those that don't put the Laws enacted to remedy this Evil, duly in Execution, or to the Mis-application of the Funds raised for their Support? *The Wencher*, Whether a fornicarious, promiscuous Commerce of Male and Female were not more beneficial to Mankind in general, than Matrimony? &c. Thus every one puts his Doubt according to his happy or unhappy Genius, or Turn of Mind; and the President, I find, far from being impowered to digest this confused Medley into Classes, according to the Nature of the different Subjects, must bring on the Questions to be discussed in the very Order he finds them couched in the said Book.

I will dissent a-while from those squeamish Anti-reformists, who wont have Religion take its Trial but before set Judges; I will even allow that the Cognisance of her Cause falls as much within the Verge of the Bake-house (the Chairman, I am told, is a Baker) as the Precinct of the Vatican, and that it is downright Usurpation in those that monopolise it. The only Thing I pretend here is, that the London K-d-r goes the wrong Way to work, and to be convinced on't, let him only see what a Hodge-podge a Work compiled of these learned Debates would turn out, for Want of a proper

proper Connexion, or tell us how many Seekers he has known to have been settled in the Principles of any Religion by this Means: So that if I had the Honour to belong to that worshipful Company, my first Query would be, Whether a proper Method of disposing the Bulk of the Debates be not as necessary a Step towards attaining Knowledge, as a pompously drest-up Argument. And, Secondly, Whether the Scheme I intend to follow in my Essays, mentioned at the End of this Preface, is not the most meet for founding the Depths of Religion? If both these Points were carried in the Affirmative, and the Transactions of the Committee conducted accordingly, possibly the R—n h—d C—v—t—e might work out some religious System, and its Minutes make as good a Figure in the Republic of Letters, as our most methodically given out academical Lectures. Things indeed may be carried on there with the greatest Regularity, eloquent Spokesemen may have all the Liberty imaginable of speaking to the Question either pro or con, without the least Interruption; but this only shews good Manners and common Civility, and only breathes the republican Spirit, which, however laudable in some Respects, is still liable to be abused,

as

as will appear in An Essay on the Liberty of the Press.

XIV. *It may be pretended besides, that particular Subjects are nicely handled there. This indeed I may grant as to the common Run of the Room; but, if I may depend upon what my Author reports, I fancy they are often more intent upon weighing the Merits of the Cause in Hand by the Sentiments of their Hearts, than those of their Understandings. One Night, says he, a Question was put, Whether it would conduce to the Progress of Learning, if the Ladies were admitted to the Club? Upon which, they all to a Man lifted their Hands, to betoken that the Question was worth their Notice, and ought to be discussed; tho' they had but a little before overruled one that seemed of far greater Importance, viz. Whether the Kings of England held their Crown Jure divino? under Pretence that it savoured of J—b—m; a more natural Instance of enthralled Liberty than ingenuous Free-thinking! All those that held forth on the Occasion became strenuous Advocates for introducing the Ladies; the First laid great Stress on the Emulation the Presence of a Sweetheart inspires, that it would rouse all the Members, and engage them to exert their Talents to their very utmost, which, in a little*
Time,

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Time, would make the Club as celebrated for Learning as another Athens. Another, to back the Motion, gave a Detail of the many learned Performances, in Poetry, Oratory, Physicks, Mathematicks, &c. of some Ladies both of Antiquity and our own Times, pretended there is no Manner of Knowledge they could not shine in as well as Man, if they had the same Opportunity, and that, Anatomy excepted, which is never touched upon there, all Manner of Theory and Practice ought to be indulged them, which by the Bye shewed him unacquainted with the a—t—v—l Bougie.

Tho' I could maintain from the very Nature of their Sex, that the Advantages of an academical Education are quite unbecoming the Ladies, that it is most likely Nature has been as unkind to them with Regard to the Excellencies of their spiritual Faculties, as they will appear hereafter to be inferior to Man as to Strength of their Bodies; and consequently, that all these boasted Performances are very great Rarities, and but mere Flashes: Yet, as it would be a great Piece of Impoliteness to bereave them of those Abilities this latter Gentleman compliments them withal, I give up that Point: But the Athenian must not run away with the Notion that he has gained his Cause for all that. Every one knows the
Bitch

Bitch may be as useful in a Pack as the Dog ; yet, when proud, she spoils all the Sport. A Mare may possibly be as fit for the Dray as the Stone-horse ; but who will harness them together to draw his Coach ? Why then should it not be highly probable, that these disputing Gallants would be so intent upon their charming Associates, as often to forget their Medium, and cut the Thread of their Discourse ?

XV. *Another Night, says he, it was agitated, Whether it would not prove more beneficial to the State, if every Man had as many Wives as he could maintain, than that they should have but one at a Time ? This was unanimously voted a Question too, and all the Speeches tended to establish the Plurality, which was not at all astonishing, as the Majority of the House seemed to be Youths in their full Prime : (Here, I suppose, my Friend would make merry with them.) The Happiness, said they, especially of a trading Country, such as England, consists in its Populousness, or great Number of Inhabitants. If we had but Hands enough of our own to carry on all our different Branches of Industry, to man our Fleets, compleat our Armies, and open our Campains withal ; we had no Need of naturalizing those Foreigners, who, out of a Sort of Instinct towards their Native Soil,*
Gen.

Gen. l. 24. sooner or later carry the Fruits of their Labour thither, or employing those mercenary Hirelings for the Defence of our Properties, who, after they had made sure of their Pay, lose Ground on the first Onset of an Engagement, or quite run away, as if they play'd downright Booty: On the contrary, our Riches, those Sinews of War, would center within ourselves; and we could depend that true English Blood would never flinch in the Day of Battle.

This Plea of the Pluralists seems indeed to be of Force at first Sight, but I fancy the Heart has a greater Share in it than the Mind, and Passion than Reason, as will appear in an Essay on Mahometism; where I intend to enquire into those pretended Advantages that accrue from Concubinage to the Ottoman Empire. In the Interim, I would only offer to their Consideration, if it is reasonable to think,

- 1, That these Concubines would agree amongst themselves.
- 2, That the Children of different Venters would be alike taken Care of, as it is incredible they could equally share the Father's Affection, who would always give the Preference to those of his favourite Wife.
- Gen. xxi. 10. 3, That the Breed would be so good, as the more copious the Fry, the worst it thrives: Witness how we are obli-

ged

ged to stock our Ponds partly with Pike, to thin the Numbers of the too plentifully spawning Carp, and the providential Manner the Plague sweeps away such Crowds of Turks every Year, to give, as it were, those that remain, Room to improve.

XVI. Another Night a Question was proposed, Whether our Common-prayer-book contains any Errors in Matters indispensibly concerning Salvation? which, very likely, says he, would have been superseded, had the Majority of the Company not been Dissenters, who are perpetually crying out to reform the Liturgy of the established Church. The chief Attack was therefore made on the Negative, and the tread-bare Passage, taken out of the Catechism of the said Book, where it is said, that the Thing signified in the Lord's Supper is the Body and Blood of Christ, which are verily, and indeed taken, and received by the Faithful, was made a Handle of for the Purpose; the Disputant concluding from thence, that to verify these Words, without admitting the real Presence, seemed impossible: Wherefore they should be deem'd rank Popery, and of Course d—n—ble Doctrine.

Let others judge of the Equity of condemning a Work merely for its Conformity to the Tenets of any Communion before they had been made

made out self-absurd; for my Part I only pretend here, that this Gentleman is ill qualified for a Truth-seeker, from the very Method he takes to prove the said Conformity. Pray what Rule in Criticks will allow him, to suppose the Compilers of the C—n—p—r b—k to have been so barefacedly inconsistent with themselves, as to contradict here what is expressly asserted in the 28th Religious Article of the said Book? viz. That Transubstantiation — in the Supper of the Lord — is repugnant to the plain Words of Scripture, overthroweth the Nature of a Sacrament, &c. Besides all that Art can not make verily and indeed amount to a Reality; Christ is verily the Vine, Joh. xv. 1. otherwise he would not have said so, but who can say he is such in Reality? The same Catechism, in the Answer to the immediately following Question, allows the Effect of the Lord's Supper, viz. The strengthening and refreshing of our Souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine, to be the very same as if Christ had been really present, which is all the Word indeed implies. But granting that verily and indeed signified as much as really, so as to be perfect Sinonims; still it does not appear to me that here they would make out the real
d Presence

Presence: *For the Catechism does not say The Body and Blood of Christ are verily and indeed in the Lord's Supper ; but that they are verily and indeed taken and received there by the Faithful ; which is quite a different Case, as there the Reality would affect the Thing itself, whereas here it only falls on its Reception, which may be real, tho' that should be but a meer Sham : As Hanging is often real, tho' the Thing hanged may happen to be but a Man of Straw ; so that in my Opinion, the Roman Catholicks would act very inconsiderately, if, in Point of Transubstantiation they offered to come to a Coalition with the Protestants upon these Terms of Communion. These few Examples I thought necessary Specimens to shew that sound Reasoning is not always the Upshot of free-thinking.*

XVII. *But granting these Gentlemen such a peculiar Way of arguing, as to make out any Thing they undertake to a Demonstration, and that their Proceedings are the very Marrow of reasoning : They will be still deficient, in as much as they don't cement the Bulk of their Discourses by ranging them under different Heads, dividing them into proper Questions, and treating the several Articles in their Rank according as they are dependent or independent*

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dependent of each other, which, I pretend, is as necessary to be done, as to connect the Parts of a single Argument; as it is plain that Architecture, for Example, does not consist in the Quantity and Beauty of the loose, well-wrought Materials, so much as in the Manner of ranging them. It is setting the Cart before the Horse, not to begin at the right End. A Man claims a Woman for his Wife, she objects his having another prior to her still living. A Father dies intestate, the elder Son claims the Estate, but the younger maintains he is a Bastard; sure no Court of Judicature will accumulate these Actions, or give the Claimers the Hearing before the excepting Parties! What is it that has rendered the Memory of Justinian so famous; but that he has contracted into a small Compass under proper Titles, the different Constitutions of the Roman Governors all the World over? What is it makes the outcry so general against our modern Parliamentary Codes, but the Want of this Arrangement? So much for reasoning.

XVIII. But it must not be inferred from hence that I would have all the World be Judges of good reasoning. This were more than could be reasonably expected. Every one either has not had Opportunity or Resolution enough to bear the frightful Avenues of what the

Logicians call the Ass's Bridge. I only want People to have Common-sense, and to carry their Judgment no further then they can see. I am sensible we are sometimes very unaccountably smitten with the Persons and Performances of some preferably to others: But can't we bring in our Verdict accordingly? and barely declare, without breaking out into fulsome Encomiums, as Rock of Learning, Phoenix, Cock of the Game, Non-such, &c. that they have something Je ne sçais quoy that strikes us? which in the main is saying nothing. If we are charmed with their Eloquence of Diction, Flowers of Rhetorick, Politeness of Action, &c. we ought to know, that tho' these are grand Helps towards the Art of Persuasion or gaining the Heart, yet they are no infallible Symptoms of Learning, or Means of convincing the Understanding.

These Reflections having somewhat reviv'd my Courage, I am fully bent upon pursuing my Plan, and disregarding all verbal Criticisms especially: I have often experienced that Words are but Wind, that we have as much hold of them as of a wet Eel by the Tail, and that they are soon swallowed, when there is but the Infamy of recanting to disrelish them. He that is freer of his Tongue than Pen must therefore

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therefore expect to be contemned, the just Reward of that libellous Weapon! Jac. iii. 6.

XIX. A Letter I received from England has vastly contributed towards fixing this Resolution. My Correspondent there says, he has turned some of my Letters into a Pamphlet, under the Title of Religious Spectator, where it must be observed by the bye, that tho' I am always looked upon as a Spectator, or rather a Cypher in Company, yet as we seldom value ourselves upon holding our Tongues, I will have him change Spectator, into Rationalist, which is the Epitheat I intend to be known by henceforward. This unexpected Piece of Intelligence stunn'd me not a little at first; for had I foreseen my Letters were designed for the Press, instead of glancing upon such interesting Subjects, jumbling and foisting such a Number of them into so small a Compass, I would have handled them more at large, and digested them to the utmost of my Capacity: However, I am not sorry in the main my Friend makes me speak English, as he thereby procures me a free intercourse with a People so celebrated for Learning, and jealous of the Freedom of Thought and Speech, as these famous Islanders pass for. I am particularly delighted in skirmishing with Republican Genius's, who, disengaged from Restraint and Controul, let

Reason take its full Swing, a Liberty which comes pretty nigh my own Bent: It is true, I can't sufficiently admire the Beauty of a Train of Mules, that so regularly follow a Pack-horse for carrying a few Bells; but never could have a Notion of pinning my Opinion upon another Man's Sleeve, and letting myself be led by the Nose, without knowing why or whither: I always was so fond of seeing my Way, that I could not ride behind never so good a Horseman, nor blindfold myself to trust to never so linx-like Eyes before my own. I look upon that Market-woman to make but a wretched Housewife, who makes a Rule of going to the best accustomed Shambles, as if the Crowd could not have been wheedled thither by no other Stratagem than the rare Goodness of the Meat. Fire and Faggot are, indeed, proper Means enough to extort a Compliance to a Conformity; but they answer the Purpose of framing a thorough Conviction, as little as a cocked Pistol does, that of proving the Highwayman to be the Owner of my Purse. It is well known that Hypocrisy is generally the Fruit of pannick Terrors, and that one hearty Friend is worth a hundred Two-faced Januses.

XX. My Friend in England takes me to Task in the same Letter, for granting such a Sway.

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Sway to Reason as to make our religious Mysteries be measured by its Bushel. There is as wide a Difference, says he, betwixt Reason and Revelation, as betwixt Light and Darknesh, 1 Cor. xiii. 12. betwixt ocular Demonstration and Hear-say, Arts and Sciences. The Products of Reason daily improve by new Discoveries; whereas the Christian Religion, for Example, has not advanced a jot since its Foundation. It is a pure Remniscency of what has been deposited with our Ancestors, and we labour alone in keeping to, preserving inviolate, and transmitting to Posterity, what they have handed down to us; so that to believe a Thing, and come to the Knowledge on't by Dint of Reason, are as far asunder in the intelligent Way, as to keep Money and get it, are in the Commercial: How then, says he, can it be pretended that religious Contests must be left to the Umpirage of Reason?

This Antitthesis of my Friend is, indeed, so much improved by our Virtuosi in Theology, that they make it a standing Aphorism of the Art to captivate our Intellects, in complaisance to Faith, 2 Cor. x. 5. and cry aloud with the Apostle, Rom. xi. 33. O the Depth of the Riches, &c. Though this in a great Measure be true, yet the Sentence
for

for striking Reason quite out of Play, or even cramping it to such a Degree as some do here, is I think too severe: It is meet every Body should answer when asked the Reason of the Hope that is in them, 1 Pet. iii. 15. If the Rule and Compass, the common Measures of Geometers, be necessary to take the Dimensions of measurable Things, Why should Reason not necessarily be our Guide in reasonable Things, such as we must suppose a Religion to be? I must own there are some Cases where Reason would be superfluous; which will better appear by drawing a Parallel betwixt the Eye of the Body and that of the Soul, which is Reason. An Object directly set before us, immediately upon opening the Eye, is seen by the Ray of Light that rises from it, and points straitway towards the Center of the Eye; but when it is collateral to the Eye, as are the Parts of our Faces, or behind it, as are the hinder Parts of our Bodies, then Looking-glasses, and the Art of disposing them, are requisite to reflect this Ray, and by that Means direct it, after one or more Refractions, to the Eye.

In the same Manner, when a Truth is Self-evident, as two and two make four, Nature alone is sufficient to comprehend it; but when it is obscure of itself, the Art of Reason

son must come into Plea to make some clearer Truth intervene, to reflect, as it were, more Light upon it, and thereby convey it within the Compass of our Knowledge. All the Mystery of our Sciences consists in the finding out this intermediate Truth, and the applying it properly for the Purpose; and theological Faith in particular is solely taken up in unfolding some mystical Truths, by the undoubted Veracity of him who can do more than we can comprehend; which is as much the working of Reason, as our believing a Lawyer, a Quack, or any other Person, supposed versed in his, however mysterious, Business.

XXI. Reason and Revelation, tho' they disagree in some Things, are therefore far from being Opposites in the Sense of the Objection. Divinity, founded on the latter, daily improves like other Sciences, and Reason contributes as much towards drawing its Conclusions as theirs. The revealed Truths from whence they are deduced, are indeed said to surpass Reason, and to be learnt but by Faith: But other Sciences, have they not their Mysteries too? Is it not as incomprehensible that two Triangles, whereof one is but an Inch long every Way, but the other protracted to the Empireal Heaven, could be equal, 1. Eucl. 38. that a Die but one Inch deep, could be eight Times
as

as big as another of half an Inch? 11. Eucl. 33. That to pick up a hundred Stones, ranged in a direct Line, at a Yard's Distance one from the other, and carry them one by one to either End of the Train, a Man, at the Rate of 1760 Yards to a Mile, should make 6 Miles all to 460 Yards? which however is found to be true by doubling (as he must go backwards and forwards for each Stone,) the Product of the Extrems, added together, (101) by half the Number of Terms in the Progression (50) when they are even, or that of the middlemost by the whole Number when odd? Is all this, I say, not as incomprehensible, as that there could be a Trinity consisting of three Persons and one God? It is true the religious Mysteries can't be proved like the others, from any of their own intrinsical Properties, in which Sense, Reason and Revelation disagree; and the Apostle is to be understood when he speaks of the Unsearchableness of the divine Decrees, and calls Faith the Evidence of Things not seen: Heb. xi. 1. But this does not hinder their being deducible from the clear Word of an infallible and all-powerful God, with which, as all Things have a most natural Connexion, Gen. i. 3. the Conclusion drawn from thence must be as rational as any other. For who does not

see

see that this Argument, whatever God says is true ; but he said, for Example, that the Word was made Flesh ; therefore it is true, is as rational, and its Premises as demonstrable, as this: Every Part is less than the Whole ; but an Inch is the Part of a Foot ; therefore it is less than it. So that Reason has an inabdicable Transcendency in all Kind of Knowledge, as well religious as others ; and consequently to grant it a decisive Vote in the terminating all Manner of Controversies, as the Spectator does, is no Paradox either in Theology or good Sense.

XXII. Hence it follows, that as Revelation does not clash with Reason, the only effectual Means of reducing all Sectaries to the same Way of thinking, is that of Reason. We cannot come to close Quarters with the Free-thinker, who admits Reason and rejects Revelation, unless we fight with his own Arms. It is far better not to engage, than let fly a Pistol, when the other Champion had pitch'd upon the Sword. Those that admit of both, provided they act with Sincerity, cannot fail compromising Matters upon the Standard of a well-reasoned Revelation, which they have in common with one another. But how is it possible to unite the Fanaticks, who admit of no other Test of Truth than Revelation

lation not reasoned, but modelled upon those enthusiastical Fancies, which so vary in their different Members, that we may well say, so many Men so many Whims? which unavoidable Confusion made a late deistical Puritan, or rather puritannical Deist, hinted N^o X, under Pretence of exalting Christianity, run it down most effectually, by maintaining in the most ludicrous Manner that it is not founded on Argument; which same Attempt has been made by an Essay on Atheism and Deism, fathered on a Priest, where the Revelationist is introduced acting the Visionary so queerly, or rather impertinently, as if he intended to turn his whole System into Ridicule.

He pretends, indeed, that the same Inconveniency will attend our leaving the Decision of religious Disputes to Reason; as even then, every one abounding in his own Sense, the Opinions would still vary; But I fancy it could be easily shewn, that all the Difference arising betwixt those that build upon Reason, proceeds either from their Ignorance of its Rules, or their Want of paying due Attention thereto, or, at least, not so much as to its Counterfeits; whereas its well-deduced Conclusions are as convincing to those that know the Nature of an Argument, as it is plain the Eye sees when open and well-disposed.

XXIII. In another Article of his Letter he charges me with a strong Bias to P—p—y, which, as he justly observes, does not square with the Character of a Spectator. This Reproach I could never expect from a Man of his Candour, my Principles of Religion, such as they are, I never disowned; I am not accountable for those of my Parents, which, I may say, I came into the World with: But when I attained Maturity sufficient to make a Choice for myself, I should have thought myself wanting to the most important Concern of an eternal Welfare, had I not made Use of all the Means Providence had put within the narrow Sphere of my Knowledge to trace out, in such a Variety of Religions, the surest Path that leads thereto; for which Purpose I form this methodical Doubt of all Religions, and more so of my paternal one, which the Prejudice of Education, generally pernicious to the Discovery of Truth, so capriciously endears to us, that to but suspect the most frivolous of its Injunctions is often reckoned the Height of Impiety.

This Maxim, to the best of my Knowledge, I have not swerved from in any of my Letters. What have I advanced gratis? What have I even disguised that could in any Shape be to the Purpose of the Reformation? On the contrary,

trary, I have exhausted all my Art of Invention to recruit new Arguments, and spared no Pains to revive and reinforce the obsolete ones for its Support: So that my Friend may as well say, I prefer my Link-boy to the politeest Company, for sticking so close to him of a dark Night, as to tax me with Prepossession, whilst I follow the Dictates of Reason, the best of Torch-bearers in the Search of Truth: The P—p—sts themselves will be convinced of this impartial Conduct, when and where I shall find any Flaw in their Manner of Reasoning. I am even of Opinion they can't reasonably take Offence at it, as every Body knows that many a fair Cause is lost by the Unskilfulness of the Pleader, undoubted Battle by the Rashness of an Attack, Victory even regained by the Conqueror's Ignorance of improving it, and that an Army of Veterans is often thrown into Confusion by a few raw and undisciplined Batalions.

XXIV. In another Place he maintains, that my Way of Reasoning is no better than Sophistry and Querks, for no other Reason than that I frequently make Use of Parities and Similes to clear up the Point. Prithee, says he, is a Proposition the more true for a Parallel being drawn betwixt it and another? Here my Friend betrays his Shallowness: If
 he

he had been better read in the *Art of Reasoning* he would have known it meerly consists in comparing two Ideas together, from the Likeness or Dissimilitude they are known to bear to a third, N. IX. which is nothing else than a continued Series of Similes. The Comparison of a Proposition with another, I must own, gives it in Reality no additional Truth, but only makes it appear the better so to us, just as the measuring a Piece of Cloth, in Fact makes it neither more nor less; but only serves to shew us the Number of Yards it contains. Besides, I admire how any Pretender to the Profession of Christianity should start such an Objection: Surely, if the Way of arguing by Parables, which are so many Similes, had not been very pithy and fair, Christ would not have made Use of them, as he must be allowed to have been a Person of incomparable Sense and admirable Integrity. This parabolical Method of Exposition I may therefore warrantably venture upon, after so great a Pattern; the more so, as it must be owned better adapted to heavy Comprehensions and shallow Geniuses, the chief Objects of my Lucubrations. What more pathetic Description of the celestial Nuptials, or a reclaimed Sinner, could be possibly framed, than the Pictures given us of them in the Persons of the ten Virgins, Mat. xxv. 1. and

c 2

prodigal

prodigal Son, Luke xv. 12. The most accurate Definition Geometry can give of a Triangle, Square, Cube, Circle, Globe, &c. can never be so plain to the Pupils of that Art, as the barely laying these Figures before their Eyes, which Consideration is, I presume, sufficient to bespeak the candid Reader; and upon finding some analogous or similar Characters, this Work, for Clearness Sake, may be interpersed with, prevent his chiming in with that testy pharisaical Brood, who, through a Consciousness of the Cap's Fitness, have so often imagined themselves the Buts of Christ's Allusions, Mat. xxi. 45.

XXV. *Tho' Religion is generally taken for the ceremonial prescribing the Manner of doing Homage to the Deity, yet as the Atheist denies the very Being of a God, and the Deist, that he has ever prescribed any such Manner; but that it is incident to our own Nature, or left to our Option: I must take this Term in such an ample Sense as may comprehend what concerns the Being of a God, and Duty of Man, both in Respect to his Maker, his Neighbour and himself.*

As to my Manner of proceeding and Method of handling these Religious Subjects, I will begin from the Fountain Head, and trace Religion from its Infancy, taking particular
Care

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Care to premise the Discussion of those Matters upon which others have a Dependency. N. XI. It is necessary my Remarks be well cemented, that, like a close-woven Net, they may prevent the Escape of those eternal Ramblers, who, however tame and tractable when confined, upon finding the least Rent resume their native Wildness and Ferocity. It is well known our religious Turn-Coats, instead of stopping where they had missed the Road, never rest untill they have weltered in the Sloughs of Atheism, which, besides Obstinacy, Pride, and Lewdness, must be owing to this, that the abstruse Conclusions of Religion had been simply proposed to their Acceptance, divested of their Coherency with their undoubted Principles: The bare Detail our Catechisms give of some religious Tenets, will never make a steady Profelyte, Mat. xiii. 21. any more than the simple Recital of arithmetical Rules will make a stanch Accomptant; they are no sooner in at one Ear than they are out at the other. A Patient that is not radically cured is subject to frequent Relapses. The beautiful Manner some delineate Nature, without giving us the Method how to deduce the Being of a God from thence, is like putting an armillary Sphere into the Hands of a Country Swain, without letting him know the Use on't. How many

Things deemed Sorcery in themselves, which would be reckoned inoffensive, had the far-fetched Grounds from whence they were fairly deduced, been but known? On the contrary, how many make a fair Shew, which, if traced to the Source, would be found so much Villainy?

XXVI. Hence appears the Weakness of those, who pretend it a needless Piece of Work to attempt proving, that there is a God; as if it had been a Position so self-evident, from the Works of the Creation, that to imagine any one could be so void of Reason as to doubt it would imply a Contradiction; whereas, it is well known, it has often been disputed by able Philosophers and worldly Potentates, that Vaninus, Jordanus Bruno, Casimir Liszinski, Mahomet Effendi, &c. chearfully surrendered their Lives, and died Martyrs to Atheism: Nay, and that the very Scripture expressly asserts, that in the latter Days will be revealed a Man of Sin, a Son of Perdition, who will oppose and exalt himself above all that is called God, or that is worshiped; so as to sit in the Temple of God, and shew himself as such. 2 Theff. xxiii. Surely the annual Lectures founded by Mr. Balzac, in France, and Mr. Boyle, in England, chiefly to make out a Deity, won't be reckoned quite so idle as to
blast

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blast the Memories of two such great Men. Some mathematical Propositions may be tolerably clear, even by Inspection: Must we therefore condemn Euclid's Endeavours for putting them in a better Light by his Demonstrations?

Besides, in another Essay I intend to shew that all the different Persuasions, professing any revealed Religion whatsoever, must be more or less deistical, excepting one, be that what it will; and that the Deist is but a masked Atheist: So that all religious Errors must finally center in Atheism, as the not surrendering to a plain Demonstration must absolutely end in the denying some first Principle, or the drowning of Noah's Pigeon must have been the Consequence of his not returning to the Ark. Gen. viii. 9. If I engage a Latitudinarian in a controversial Argument; first, he will wrest the scriptural Text, or deny its Authentickness: If I beat him out of this, he will contend that all Revelation is but a Fiction: If I still urge that it would be unbecoming the Creator never to have unbosomed himself to his accountable Handywork, or press him hard in any other Manner whatsoever, he may possibly tell me the Creation is also an Imposition, and that we are all but the Children of meer Chance, and not of a Creator;

tor; wherefore, it is necessary to prevent his intrenching here, in Case I should be lucky enough to dislodge him there: Hence to proceed regularly, my first Essay in Rank will be on Atheism, then those on the Divine Attributes, Deism, Judaism, Christianity, with its different, now-reigning Branches, will naturally follow, if Heaven but grants Leisure, Health, and Days.

XXVII. *I intend to discuss the Dogmas, or Tenets of each Sect, without meddling with their Practices, or any Fact relating thereto; only inasmuch as they may chance to be for the Purpose of clearing these up. The Doctrine is the only sure Rule People can go by; all the other Pre-eminences of a Religion only tend to establish it: The Attractives of Example are indeed powerful, but only fit for the Ignorant and groping Vulgar, whose Senses supply their Understandings. If my Guide points out the wadeable Ford, and flounces into the deep himself, who shall I blame for following him? Mat. xxiii. 3. The Groom can lead the Horse to the Water, but who can force him to drink? Provided therefore the Religion lays down good Rules, I shan't mind the Conduct of those, whether Leaders or led, who prove refractory to them. The Scripture is frequently quoted even in my Essay on Atheism,*

not

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not to give it any *Weight* against the *Atheist*, but to shew its *Conformity* to *Reason*. I could have made *Extracts* from thence to fill whole *Pages*; but that I think it the worst *Kind* of *Sharping*, to sell *People* what they have at *Home*, and may well say is their own. When any *Part* of this work is cited, *E.* will stand for *Essay*, *P.* for *Preface*, *S.* for *Section*, and *N.* for the *marginal Number*. Tho' I should be inclined to go on smoothly until I had finished my *Plan*; yet, if any *Thing* material occurs to obstruct my *Career*, it will come out by *Way* of *Supplement* to the *Essays*. My *Correspondent*, I hope, will anglify my *Galliscisms*, render some proper *Names*, as *place en greve*, *Sorbone*, *bissetre*, &c. peculiar to this *Nation*, into equivalent *English* ones, and supply me, as he has hitherto done, with what new *Pieces* of *Literature* will be published in *England*, especially, if any appear levelled at my *Essays*.

A N



AN
E S S A Y
ON
A T H E I S M.

SECTION I.

Of MAN's Unreasonableness in general.

- I.  HE strongest Instance we could possibly have of the Licentiousness, Extravagancy, and Degeneracy of our pretended Wits, is the unparalleled Attempt of denying a God. Their Reason, all their Faculties, their very Senses, could never receive a fairer Over-throw than from

this Assertion, *There is no God* (*Psal. xiii. 1.*) There are two different Ways of coming by the Knowledge of a Thing: Either through its *Cause* or *Effect*, which, in the Scholastick Dialect, sound the same as *à priori* and *à posteriori*: We may guess, for Example, of what Kind a Tree is, either by the Kernel whence it had sprouted, or the Fruit it bears. The first Method is quite impracticable with Regard to God, whom we suppose unproduced; but the second he is intitled to by way of Excellence, as the supposed Spring of all visible and invisible Things: But as there are equivocal Effects, which indifferently proceed from various Causes, such as the Pear, which grows on the Pear-tree, and sometimes, thro' a Graft, on the Quince-tree, and consequently can't shew the Identity of the Kind that had given them Rise; it is necessary to demonstrate here that the Case is different with Regard to God, and that there is neither Mistake nor Equivocation in the Claim all Things lay to him as their undoubted Parent. As there are three Things that thwart this superlatively natural Allegiance, *viz. Man, the Cælestial Orbs, and Atoms*, I shall here endeavour to invalidate the Pretensions of the first.

(2.) Ex-

SECT. I. Of MAN's Unreasonablefs. 3

(2.) Experience indeed teaches, that, keeping within the Bounds of Reason, all the Apparatus of this visible World seems either to acknowledge *Man's* Sovereignty, or, at least, to have been calculated for his Use, the Choppings and Changings he makes on our Globe, after having grubbed up all its Brambles, and cleared its Wiles, incontestably prove how all sublunary Beings conspire to receive his Laws, and the beneficent Influence of the superior Regions plainly shews their Subserviency. Hence some *Men* were so fulsomely vain as to fancy themselves but for having swayed over their Fellow Citizens, more, perhaps, through Craft, Strength of Purse, or pure Chance, than superior Merit, to be the supreme Moderators of the Universe, and other parasitical Sycophants, instead of rectifying these chimerical Notions of their Patrons, deified and idolised them. But the unbiaffed free-thinking Philosophers, both of ancient and modern Date, were so far from soothing them up in their Silliness, that it appeared in their Eyes the most violent Paroxysm of a frenetically distempered Brain. Who, in the Name of Wonder, could, in his Senses, pretend to be the Author of an exquisite Piece of Workmanship, whose Guts and

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Properties

Ex.

Properties we find, in Consequence of a long Experience, he is such an entire Stranger to, that his whole Study always was, and very likely, will ever be to pick up some Scraps of its Knowledge, which delights him to such a Degree, that *Pythagoras* is said to have sacrificed a hundred Oxen to the Muses for having helped him out, as he thought, in the Discovery of so useful a Proposition as the Forty-seventh of the first Book of *Euclid*.

SECTION II.

Of BOTANY.

(1.) **B**UT to come to the Particulars of our Phenomenas, and touch but cursorily upon the Products of the Earth. What can be so admirable as the Manner how some indigested Juices, worked up by the Rays of the Sun, wriggle themselves in, and by the Means of some imperceptible Valves, are distributed into the different Compartments, and, thorough most secret Conduits, are conveyed to the very Extrems of the Vegetable, where they dilate and expand its very Substance, so as to afford us our agreeable Bowers, gloomy Arbours,

SECT. II. Of BOTANY. 5

Arbours, and delightful spangled Fields?
 Yet who is the *Naturalist* that has ever
 shewn us, with any Degree of Certainty, how
 this is performed? Who is he that has ever
 attempted, by all the Art of *Opticks*, to
 get us but a Glimpse of that shelving, mi-
 crocosmical Landskip exhibited in a single
 Grain of Seed, which, according to our
 Moderns, actually contains, in Embrio, the
 Plant, with all its unblown Leaves, Branches,
 and Fruit; and this Fruit other Plants, &c.
 so as to be able to cover, with its sole
 Growth, the whole Face of the Earth?
 And yet *Man* can make it enter into his
 Noddle that he was the Schemist, and has
 even executed this delicate Plan.

(2.) Who can pretend to say, that either
Esculapius, *Hippocrates*, *Galenus*, or any
 other *Man*, however versed in Botanicks,
 has ever discovered all the medicinal Quali-
 ties of our Simples? Why what is one
 Man's Meat is another's Poison? &c. The
 Faculty of Physick is indeed indefatigable,
 not only in tracing out the Nature and
 Causes of our several Infirmities, but also
 in laying open their respective Cures, which
 possibly might have given Rise to the ironi-
 cal, malignant, and invidious Saying, *Religio*
Medici, — *The Physician's Religion*; as if

his vain Endeavours to seek after Immortality had, in his own Opinion, raised him above the Rest of Men, and disingaged him of all Duties towards a Deity. But, if I don't mistake, all its boasted Skill, besides a Massin of exotick Expressions, centers in fumbling Experience. A Water-Spaniel upon pursuing a Duck into a Pond is cured of the Mange; hence the *Dog and Duck Waters* are said to be sovereign for the Scurvy. (A consumptive Man happens to find Benefit by the Change of Air; whence to shift Quarters is generally ordered in Decays. Thus we find the *Peruvian Bark* and our best Specificks to be more Children of Hazard than Foresight and Knowledge.

(3.) The Hermetick Science, it is true, employs the Laboratory for the Discovery of what produces these good Effects. By Means of a temper'd Fire, and well-prepared *Menstruum*, or Dissolvent, the Alembick extracts the Quintessence of our mineral, and vegetable Kinds. For Example, the Chymist, to make the Analysis of Wine, that Product of our most valuable Plant, first puts it into an Alembick whose Bottom is Glass, where, by the gentle Heat of a simpering Fire, the Spirit called *Mercury* is first exhaled; then an insipid waterish
 Stuff

Stuff called *Pblegm*. There still remains in the Bottom a glutinous Matter, which he transfers into another Alembick, called *Retorte*, whose Bottom is an earthen Crucible; whence, by Means of a brisk Fire, proceed as yet three different Liquids. The first is like the *Pblegm*; the second is an Acid called also *Mercury*; and the third is a more clammy Kind, and easily inflammable; to which he promiscuously gives the Name of *Oil* and *Sulphur*. Then he breaks the Crucible, where he finds such another dry Substance as the Crust that sticks to the Inside of our Tea-kettles. This he burns, and after having poured Water upon the Ashes, he strains them through a filtering Paper. The terrestrial Particles that don't pass, he reckons the Dross, which he therefore calls *Caput Mortuum*; but the *Lye*, being dried up by the Sun, like Sea-water, leaves a Quantity of *Salt* in the Bottom of the Vessel.

(4.) These are the Elements of which the Chymist pretends our Simples are composed, which have different sanative Virtues according to their different Kinds. Pharmacy is taken up in mixing them, and proportioning the Quantity of each Ingredient to the Constitution of the Patient, and

Nature of his Disorder. But the Difficulty remains still unresolved: Possibly the Chymist compleatly enumerates all the different Parts that compose a Plant, and that *Salt, Sulphur, and Mercury*, are so very simple as not to be further resolvable into others; but at the same Time he may be as great a Stranger to that Structure in particular which makes them operate so efficaciously, and hit the Root of a Disorder, as the Ploughman is to the Manner a sown Grain of Corn produces a hundred-fold, *Luke viii. 8.* All the Insight he has is the mere Effect of the Trial he makes of them on a distempered Body, which is no more than the Knowledge we have of an electrifying Machine, which, we find by Experience, often gives Ease in Palsies and Rheumatisms; tho' we are quite ignorant how it strikes fire, or puts the Blood in Motion; or that of those Crouds we see flock into the Fields of a Summer's Evening, who are sensible they eat, drink, and sleep the better for taking the Air, but know nothing of the Manner it works on the Stomach or Lungs. If this can be called Certainty, what must we think of the Animals? A *Norway Pig* will as naturally fall to eat a Pine-apple or Truffle, as if it had been reared

reared up in the very Countries whose Growth they are. A common Curr, to work some Indigestibles off his Stomach, will feed on a certain Kind of Grass of a dewey Morning, as if he had a Dispensatory or Lexicon to describe its purgative or vomitory Quality; a Sagacity the Chymist can't pretend to!

(5.) What better Token could we have of Guess-work and Ignorance than the Impossibility of unfolding a medicafterous *Nostrum*; such as *W—d's* Pills, for Example? That the *P—n's* Prescription is generally altered every Vilit? That a Consultation is seldom carried on with Unanimity? That our best Specificks are in a few Years disparaged? And that of all our Recipes, very often none proves effectual? Pray what other Reason can be assigned why the Farrier is accountable for pricking my Horse; whereas the *D—r* can *phibstically* take away my Life with Impunity: But that the former ought to be acquainted with the Space plainly demonstrable betwixt the Quick and the Extremity of the Hoof; whereas the latter, having no such Light, is justifiable for having acted to the best of his Knowledge? In other Businessess seldom any Thing is well that does not end well:
But

But let the P——n hit never so wrong, it is enough that he means well. It may be, indeed, said, that the Case of the Patient, nay, and in Proportion as the World grows old, of Mankind in General changes, which must be attended with Mistakes, and often requires different Directions. But it will appear elsewhere, that this is also a meer Conjecture, and that the P——n is as great a Stranger to Anatomy, as to Botanicks.

SECTION III.

Of HYDROGRAPHY.

(I.) **T**O pass over in Silence the mineral Kingdoms, where *Man's* Endeavours to search after Gold and Silver Oar are avowedly meer Guess-work, and take a View of the watery World, we shall find his Knowledge on't to be mostly conjectural. What chiefly makes him conversant in these bottomless Depths, unless he coasts it along, is the Compass; yet he is a thorough Stranger to what makes the Needle constantly point towards the Pole, its Declensions, Variations, &c. He sets Sail with a fair Wind, he resolves the *Loxodromic* Triangle to a Nicety, he has a thorough Knowledge of

SECT. III. Of HYDROGRAPHY. 11

of the *Tables*, *Quadrant*, *Charts*, and *Age of the Moon*. Yet when he has taken a fresh Meridional Heighth of the Sun, or found his present Latitude after any other Manner, he never fails discovering a Mistake both in his calculated Differences of Longitude, Latitude, and especially the Ship's Way, which, as it so much depends on the Force and Steadiness of the Wind, the Number of Sails, the Manner they are set, the Rapidity of the Tides and Currents near Promontories, and other unaccountable Casualties, must, notwithstanding the *Log*, be always uncertain. Who can tell the Contexture that makes this Element so very fluid? Whether the *Atlantick*, *Pacifick* and *Indian* Oceans have a direct Communication one with the other through the Center of the Earth? or whether it is only superficial?

(2.) If we enquire into the *Saltiness* of the briny Main, what Cause will he assign for it? If he supposes some of these impenetrable Recesses to be strewed with salt Rocks, and the Waters by their continual bathing and washing them to contract this corrosive Quality, which is still going upon Conjectures; I only ask why the Seas that are mostly agitated are not more impregnated with Salt than the *Baltick*, *Mediterranean*,
Euxine

Euxine, Caspian, &c. which, comparatively to the continually ebbing and flowing Ocean perfectly stagnate; whereas it is well known, that, like our Sugar, no Sort of mineral Salt, will so incorporate with Water as not to sink gradually to the Bottom, and that the better the Liquor is mashed the more it tastes on't; the Brackishness of the Sea-water must therefore have God for its immediate Cause, who has ordered it so to prevent its putrefaction, or for other Ends best known to him.

(3.) How surprising is the Manner these Waters are filter'd in some subterraneous Strainers, and so disengaged of this cumbersome Ingredient, as to become sweet, pleasant, wholesome, and fit for our common Uses: Whereas, Chymistry has been hitherto unsuccessful in its repeated Attempts for the Discovery of so beneficial an Art as the rendering them but potable: We must therefore confess, that this inimitable *Alembick* has been cast in some divine Mould.

Some perhaps will tell me that Fountains and Springs don't directly proceed from the Sea, but from the wandering Clouds, which after having been dissolved into Rain, Hail, Snow, Frost and Dew, do so soak our Hills, that they spout out soon after
in

SECT. III. Of HYDROGRAPHY. 13

in the Dales; for which Reason they pretend our Rivers chiefly take their Rise from some mountainous Country, as the *Rhine*, *Rhone*, *Po*, *Inn*, &c. are known to have their Fountain-heads in the Neighbourhood of the *Alps*.

I freely own that Showers and Thaws affect our Fountains and Springs, and greatly contribute towards the swelling of our Rivers: but can it be fairly infered from thence, that these are their only Sources? If I see a Man walk full against the Wind of a cold rainy Morning, can I conclude that what I see drop from his Nose, the most prominent Part of his Face, is all Water, intermixt with neither Snivel nor Tears? Is it likely that a few Weeks of hazy Weather would so drench these Protuberances, as to set our dreary Cataracts a going all the Year round?

(4.) Moreover, though it is likely the Sea emits a prodigious Quantity of Vapours, which form themselves into clouds; yet it is not credible they could reach some inland Countries hundreds of Miles distant from the Coast. It is true our Lakes, Rivers and Marshes have likewise their Exhalations; but as they constantly flow towards the Sea in Proportion as they come down, they

they would be soon drained, if they had no Supply from some hidden Quarter. The Sea therefore I look upon as the grand Reservoir, or rather Heart of the Earth, that shoots this Moisture thorough secret Canals, like so many Arteries, to water its very Extreame, *Gen. xxi.* and receives it back again from the Rivers, which, like our Veins disimbogues or discharge themselves in the Sea. *Eccles. i. 7.*

But supposing I should give up these hidden Conduits and admit of no other Circulation but that directly betwixt the Surface of the Waters, and the Region of the Air, it will equally answer my Purpose: For whether the Operation be performed by *Filtration* or *Sublimation* it is equally surprising, as the dulcifying Sea-water has hitherto been without the Compass of all Arts. Besides without having Recourse to the Firmament dividing the Waters from the Waters. *Gen. i. 6.* Who could account for the Manner the Clouds ascend to such a Height, and no farther? that they are more numerous in Winter, though it is then the Sun, by which they are supposed to be exhaled, has less Force? That they are supported on so leaky a Vehicle as a Column of Air? Had the Rainbow not been given

SECT. III. Of HYDROGRAPHY. 15

given *Man* as a Security against a future Deluge, *Gen.* ix. 13. who could tell what it means?

(5.) If we examine the *Ebb* and *Flow* of the Sea, what Cause shall we assign for it? Not to mention the unaccountable Swellings of the *Mediterranean*, observed especially on the Coast of *Negropant*, the *Atlantic* Ocean rises six Hours, falls as many, and remains for about the Space of fifteen Minutes in Suspense at high and low Water, which consequently must be about fifty Minutes sooner To-day than it will be To-morrow. It is the received Opinions that this is owing to the Pression of the Moon on the Surface of the Ocean, as the Revolutions of both seem to answer one another so exactly, that the Flow always happens when the Moon hangs over the Ocean, and the Spring-tides when it is nearer the Earth, which is supposed to be in the new and full Moon.

It is true, I can well conceive how a Globe sunk into a Bowl raises the Water contained therein to its Chops, and makes it overflow: But that it could have the same Effect when hanging in the Air, at ever so small a Distance, is what I can't comprehend. Besides, is it credible the Moon could

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thus

thus influence the Water, without affecting in the same Manner the more fluid intermediate Air, upon which it is equally incumbent? Moreover, as we have two Ebbs and two Flows in Twenty-four Hours, and that the Moon comes to our Meridian but once in that Time, how can the second at least be ascribed to it? It is true, it crosses the Meridian again under the Horizon in the opposite Hemisphere: But is it likely, that, round *Cape Horn*, and that of *Good Hope*, it could overflow our Coasts here with the same Expedition from the *Eastern Ocean*, as when it is verticle to the Coast of *Guinea*? Wherefore we may as well attribute the Muddiness of our Table-beer to Peas and Beans, for their both happening in the same Season, as the Ebb and Flow of the Sea to the Moon, for their mere Concomitancy: So that both must be referred to God as their immediate and common Cause.

SECTION IV.

Of EARTH, FIRE, and AIR;

(1.) **I**F God had not ordered the first to bring forth Thorns and Thistles, *Gen. iii. 18.* who could comprehend how, without

SECT. IV. Of EARTH, FIRE *and* AIR. 17

without sowing any Seed, the ill Weed, in Spite of all the Art of Tillage, immediately overspreads the Fallow-field? whereas all the Toil of the most Pains-taking Husbandman will be scarcely blessed with a single Cröp.

What can be the Nature of *Fire*, that it so speedily consumes and reduces into Ashes whatever the Earth produces and Man devises? What else, than mere Experience, could shew that the Rays of the Sun clustered in a burning Glass, the Friction of Flints, the Swiftneſs of a Carriage, or Fermentation of a Hay-stack were capable of raising it?

(2.) What is the Air composed of, that, by its Elasticity or dilating Quality, it raises, as we are told, such Claps of Thunder, more frightful than all our roaring Batteries, and causes those tremendous Shocks of Earthquakes, more destructive than all the Contrivances of our springing Miners?

I am sensible the Bowels of the Earth contain great Quantities of sulphurous, nitrous, and other easily inflammable Substances: But, besides that, we should be told why Sulphur is apter to blaze and expand the Air than Brickduſt. It is strange, that after

taking Fire in these close, subterraneous Cavities, it should burn with such Violence as to overthrow Mountains; whereas Experience sheweth, that a Chimney on Fire is soon relieved by obstructing the Passage of the Air either at the Bottom or Top.

I am likewise apt to believe that a great deal of their most subtle Particles are exhaled into the cloudy Regions: But how they take Fire amidst these frozen Damps, how they are sequestered from them, or why they don't sometimes blaze here below, is to me a Mystery in the ordinary Course of Things! In short, the Description *Christ* gives of the Spirit fits the Air exactly: *Thou knowest not*, says he, *whence he cometh, nor whither he goeth*, John iii. 8. he might have added, *nor what he is*, for we know as little of the never so agitated Air, as he, who, having his Eyes bound, does of the Person that had struck him in playing at *Blind-man's-buff*.

(3.) What Premium would an Articheft not give for the Art of building a never-smoking Chimney? tho' I think a far better Method than any I have yet seen, could be easily discover'd to remedy thesefunking Funnels; yet who will pretend to say, that, unless they be quite choaked, any Invention
on

SECT. IV. Of EARTH, FIRE and AIR. 19

on will thoroughly shelter them from all horizontal, oblique and verticle Gusts: For the very Half-cap, the best I presume extant, that turns to every Wind, besides its growing in a little Time immovable by the Rust and Soot, will, on a sudden Change of the Wind from one Point of the Compass to another, rather drive them full down the Pipe.

(4.) Not to mention those periodical Winds that happen at certain Seasons of the Year in the Desarts of *Africa, India, Greece*, and other Parts, nor those changeable ones that vary without any Respect of Times, which has ever kept the ablest Philosophers at bay: Let us see their Thoughts concerning those Easterly trading Winds, that blow betwixt the Tropicks all the Year round. Some will have it, they are owing to the rapid Motion of the Earth from West to East, and that they are felt by the Inhabitants of the torrid Zone as a Horseman running with all Speed of a calm Day, fancies to have as brisk a Gale full in his Face, as if he had rode against the most blustering Wind: But how inconsistent this is with the Principles of the Earth's Motion, which in that System must hurry away the whole Atmosphere, will appear when we come to

treat of Atoms. Besides, I don't see why an Easterly Wind should not for the same Reason reign steadily, and in Proportion to the Diameters of the Parallels of our different Degrees of Latitude, blow as smartly all the World over, as in the torrid Zone.

Others, supposing the Atmosphere, like the Waters of the Ocean, to be in a perfect Equilibrium, pretend that the Heat of the Sun rarifying those Parts on't to which it is perpendicular, must cause a violent Commotion thereof, inasmuch as it dilates them, and makes the adjacent condense Parts, as more heavy, rush in upon them to maintain the Balance; which being successively done from Sun-rise to Sun-set, must, say they, raise a constant Easterly Wind.

But this Rarefaction and Condensation of the Air would seem to me more apt to produce quite a contrary Effect, and, instead of an Easterly, to raise a Westerly Wind: For as the Easterly Parts, whence the Sun comes, are more rarified and light than the Westerly ones it comes towards; these perpendicularly under the Sun, upon expanding themselves, must meet with less Opposition to flow Eastwards than Westwards; and the Westerly ones, to keep the Balance, will, in all Reason, as more heavy, rather
push

SECT. V. Of ANIMALS. 21

push Eastwards than the Easterly ones will Westwards : So that we may well look upon Thunder, *Exod.* xix. 16. Earthquakes, *Matt.* xxiv. 7. and Whirlwinds, *Jerem.* xxx. 23. as mere Forerunners of the Terrors and avenging Hand of a God, and our gentle Zephyrs, and refreshing Breezes, only as Tokens of his Bounty, *Psalms* cvi. 29.

SECTION V.

Of ANIMALS.

(1.) **W**H O could comprehend, without that irreverfible Decree, *In the Sweat of thy Brow thou fhalt eat thy Bread*, *Gen.* iii. 19. why Man fhould be-doom'd to Thralldom for his living, whilft the warbling Birds fubfift without either ploughing, fowing or reaping, *Matt.* vi. 20. and our Land-Tortoifes fix Months without any Food? Is it likely, that, had it been in Man's Power to order it otherwife, he would have made his own Fate more difmal than that of the Beasts? Without fuch another Decree, that fubmits Beasts and Fifhes to Man's Dominion, *Gen.* i. 28. how could it come
to

to pass that he should strike Terror, and subdue the very Elephants of the Earth and Whales of the Sea? Had that Handful of Mould of which Man is framed not been dignified with a Ray of some divine Wisdom, *Gen. ii. 7.* his mere Figure and Shape would have never intitled him to so great a Share of Cunning as to outweigh the vastly superior Force of these Monsters: Whereas, for ought we see, as much Art appears in the Structure of an Ape, as in that of an *Æsop*.

If we consider the Animals independent of that Relation they stand in to Man, we shall find that, notwithstanding all his Endeavours, to attain a perfect Knowledge of Things, *Eccles. i. 13.* he can never accomplish his Ends; that all the Progress he makes is by Halves; that, in Spite of what he can do, he leaves much more undiscovered than he can learn; that some Things that were held by the Ancients as Master-pieces, are a Specimen of their Ignorance to some of our Contemporaries; and that what these look upon in the same Light, will very likely meet with the same Treatment in after Ages.

(2.) To begin therefore with the Insects, generally thought the more imperfect and
abject

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abject Sort; the ancient Philosophers, to explain the Generation of these Swarms of Maggots that appear in rotten Fish, stinking Carrion, &c. have been forc'd to endue the Rays of the Sun with a verminating Quality: But our Moderns holding an *Ovarium* to be in the Females of all Kinds, look upon this as absurd, and maintain that the Carnivorous, or Flesh devouring Flies, in feeding shed their Eggs, and that the Sun, to bring the Creature to Light, only supplies the Warmth of a sitting Hen, or the glowing Matrix of a breeding Mother. Thus they account for the Worms found in the Wens we find on the Leaves or Bark of Trees, and in the Kernel of Nuts; for the Frogs, which we read in the *Philosophical Transactions* of some Universities, to have been bred in some People's Stomachs, whither in Appearance there was no Access, &c.

“ The pregnant Flies, say they, finding the
 “ Plants whilst they are in sap, tender enough
 “ to answer the Purpose, stick their Eggs in-
 “ to them, where they lye deeply sunk in the
 “ overgrown Vegetable, like a Ball received
 “ in the Field of Battle, until the Sperm, ei-
 “ ther by the Heat of the Sun, or that of
 “ the Stomach where a Frog's Egg may pos-
 “ sibly descend with the salating, is quick-
 “ ened.”

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The Experiment of a raw Piece of Veal put into an hermetically stopp'd Flask, or even a Buttery, or Larder, hemmed in with any Stuff, so as to obstruct the Passage of the Flies, which, instead of corrupting and ingendering Vermin, becomes dry, as if it had been baked for Pulverization, seems, indeed, to prove the latter Sentiment to a Demonstration; but there are still Wheels within Wheels in this very thorny Affair. Who will venture to tell us how the little Animal is formed in the Egg? How a lesser Animal is often bred within the former, even before it comes out on't? How our hairy Caterpillars no sooner appear, than, without any visible Teeth, they so voraciously browse on our Leaves, that, but a few Summers since, there was scarce a green Tree to be seen from the *Pirenean* Mountains to the *Sound*? How, after having consumed all their Provender, these Mites contract themselves anew into an oval Shape, where, after having lain some Time in a very deep Lethargy, from being the most unwieldy of Creatures, they are wonderfully metamorphosed into Butterflies, which, for their extreme Agility, bid Defiance to our best Marksmen? How one single Gut, protracted from the Throat to the Anus, serves for the *Œsophagus*,

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phagus, Stomach, Bowels, and Ovarium, as may be seen in the Anatomy of those of the larger Kind, or by their voiding their Eggs upwards, when thrown into the Embers? In fine, how dexterously they creep out of their Skins, leaving them in their full Extent, with their Horns, Legs, Wings, &c. as if they had still remained therein themselves?

It would be an endless Task to enumerate all the Properties of Birds, Beasts and Fishes, hidden from our Eyes, which consequently can't be of *Man's* Fashioning. I will only mention a few of their Actions, where the Effects of the most refined Reasoning shine without *Man's* Tuition: For, as I shall shew them in another Essay, to have, at best, but some Strictures on't, these must be the Doings of a most wise and providential Workman. What better Precaution could be taken against Thieves, than the *Partridge* and *Wild-duck* do, in covering their easily discernible Eggs after they have got off the Nest, to conceal them from the roving Enemy? Whereas, the *Lark* and *Lapwing* leave theirs exposed, as pretty nigh of a Colour with the surrounding Earth. What could be a greater Finesse than the Manner they flutter along
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as if they had been wounded, to decoy the Dog away from the Nest or their young ones, where he came upon them unawares? Whereas a Cow or Horse don't alarm them a Bit. Where could we find more Cunning and Discretion than the *Cat* shews, in putting himself in the same Posture that Man does to prevent fouling his B—s, and burying the nauseous Drug after he has eased Nature? Where has Prudence ever been so notable as in the Frugality and Housewifry of the little *Wren*, who, tho' the very smallest of Birds, impartially feeds a dozen young ones gaping at a Time, perfectly knows which had had the last Bill-full; alarms the Neighbourhood, and hushes them, if she apprehends a Cat, Weasel, or any other dogging Foe? All the animal Kind sets a Copy, to our Shame be it said, of Sobriety and Continency for the human Species in general; their Intemperance is an unheard of Thing; they chuse the Spring of the Year for their breeding Time; as the Mildness of this Season is more favourable to their tender young Ones, and that the Heat of the Northward approaching Sun hatches the Insects for the Food of Birds, makes our shady Thickets hide their Nests, and verdant Pastures yield Forage

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Forage for our Cattle; whereas Man alone is stupidly of a pretty nigh alike propagating Cue all the Year round. Are our *paired Pigeons* not rare Patterns of Virtue for those perjurious Defilers of the nuptial Bed? A *Cow* coming for Shelter under a Hedge foretells the approaching Shower, as if she had been a Star-gazer: Whence it is said of one of our wise Monarchs, that he discharged his Astronomer and took a Collier in his Place, for having foretold him, upon the like Observation, that the Diversion of the Hunting would be interrupted by the ensuing Rain, which happened accordingly. The gaping *Shell-fish* in your Cellar shew the Flow of the Tide as near as the ablest Mariner. Who is the General of an Army, that, to harraß the Enemy, makes as many forced Marches and Counter-marches, as the *Fox* does *Doublings*, to escape the Fury of the yelling Cry? or uses more Stratagems than he does to way-lay his Prey? When he has no other Shift left, he is said to bepiss his Tail, and strike it into the closely pursuing Dogs Eyes, thereby, as it were, to oblige them to quit the Chace. When he is pinched with Hunger, he feigns himself dead, the better to wheedle the Ravens, Crows, and other Birds of

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Prey.

Prey. Where there is a Flight of *Rooks*, you see some stand Centry, whilst the rest feed, as if they had been a foraging Army.

(4.) What Fingers can pretend to spin like the *Silk-worm*? or what Net-work comes up to the *Cobweb*? All the Bailiffs in *France* could not together tie a Malefactor with such Dexterity as a *Spider* entangles the struggling Fly, very often of double his Strength. The Excrement, so useless in other Animals, if we except the Woodcock, to which some depraved Palates make it serve for Sauce, is his most necessary Implement; it makes up all his Cordage; his Hind-feet alternatively draw several Fathoms on't running from his Paunch, without either Wheel or Spindle, and with such Ease, as if it had been ready twisted to his Hand. When he has pitched upon a Place to spread his Net, he gets to the very Top, and flings himself off Head foremost; then letting go the excremental Cord, he gradually comes down, until he finds something to fix the other End to; but if he is molested in his Descent, the best Tar in *Europe* would be but a Snail to him in climbing up again. When he has tied his Cord below, he continues going up and down, until he has laid the Warp of his Loom;

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Loom; then he gets to the Middle, and begins his Mashies in a circular Form, clapping his Backside, as the Glazier does his Soldering-iron, on every Thread he crosses; and, after he has finished, artfully places himself in the Center, both to be within Reach of all the Parts of the Net, and especially the better to inveigle the Flies, whose favourite Foible, as our Publicans and Victuallers observe, it is to light upon what they see hanging in the Air. No sooner the poor Creature is trepanned, but you hear him cry out most horribly, in Order, as it were, to be rescued from the Clutches of this blood-sucking Murderer, when, if a Body draws near, he will find my Remarks to be literally true.

Where could we find a Draught of a more regularly built City, than we observe in our *Ant-billocks* and *Bee-hives*? The Husbandman or *Change-broker* can't be more industrious in making his Harvest or Market, than these Inhabitants are indefatigable in laying in and stowing their Stores, whilst the Sun shines. I defy all Chymistry to extract Honey from Wormwood as the *Bee* does, or the most regular and best disciplined Troops to give a warmer Reception to a charging Enemy, than the Invaders of these

these strong Holds meet with from their respective Garrisons; so that, in my Opinion, they better deserve the Motto, *Nemo me impune laceſcit*, no one moleſts me with Impunity, than our moſt gallant Soldiery; which Untractableneſs makes me think many Things related of the Monarchy of Bees to be fabulous.

(5.) What is it tells the Animals which are their defensive Weapons, and where they lie, to make ſuch proper Uſe of them as we daily-ſee? The *Bee* applies her Sting, the *Adder* her Tongue, the *Cat* her Paw, the *Horſe* his Hind-feet, the *Bull* his Horns, the *Boar* his Tuſks, the *Cock* his Spurs, &c. as reaſonably as the *Bruifer* does his Fiſts. How artfully does the *Ram* recoil at every Stroke, as if he had been perfectly ſenſible his Horns are not spiked enough to do Execution otherwiſe. The crafty courſing *Grey-hound*, to prevent the poor Hare's Eſcape, ſtrives to keep betwixt him and the Covert. A Fowler could not act with more Cunning to come within Shot of the moſt wary Bird, than the famiſhed *Hawk* does in ſkimming the Ground, to ſurprize and ſpring the ſquatting Snipe. Pray who told it, that the Lark or Sparrow are preferable to the Martin or Swallow? What
can

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can appear more rational than the Conduct of the hunting *Beagle*, who, after coming where two Ways meet, and not scenting his Prey in one, runs the other Breast high? concluding, as it were, that as there are but two in all, if the Game has not taken the one, he must have ran the other. Every one must be sensible of the Forbearance and Subtilties of a *Cat*, to catch the nibbling Mouse; tho' his Indocility is such, that it is very rare to see him learn but a single Trick. The mischievous *Curr* ventures to the End of your Cane; but, upon your stooping to pick up a Stone, he flies away, as if he had known that you sling farther than you can reach. Who tells the *Cock* the Time of the Night, *Job. xxxviii. 36.* that he crys the Hour as exactly as our patrolling Watch? Who orders the *wild Game* to lie snug all Day, and, like our besotted Rakes, turn it into Night; so regularly that the Earth-worms then only appear when the Birds, whose Prey they are, go to roost; and the very Bears and Wolves, but when Man goes to rest? *Gen. ix. 2.* Who is the Courier that will find his Way in an unknown and pathless Land, with such Ease as the *Pigeon*, called Carrier, which, to give quick Intelligence, steers his

Course Homewards, from very distant Places, where he had never been, without either Compass or Guide? How comes the Dog to be, of all other Animals, so averse to Strangers, so faithful and fond of his Master? That he makes such a Noise in lapping, whereas the Beasts of the Field suck in their Drink softly? If Providence had not ordered the latter, that he might be hereby detected, when upon any Mischief in the Pantry, who could account for it?

(6.) If we come to the progressive Motion of Animals, we shall find it managed with such Cunning, as if it had been the Result of the most judicious and witty Mechanism. I shall confine myself to a few Observations, as I intend to handle this more amply in my Remarks upon Man. Who could have thought, before he had seen Serpents, which, I must observe by the bye, the Antients imagined to spring from the Back-bone Pith of profligate Men, that it were possible to make a regular local Motion without Arms, Hands, Legs, or Feet? Yet, we see these Reptiles creep along very nimbly, and dart themselves as if they had Wings. It is true, all the Art of crawling consists in the Extension and Contraction

traction of their Bodies ; a certain Roughness on the Belly, where the Ground is not sandy, makes the hinder Parts stick, whilst the foremost move forwards, and moors these in their Turn, to hale the former up, as may be easily discerned in the Manner of going, and Frame of our common Earthworms. The winding Tail of the Serpent contributes also towards his making Speed, like the sculling Oar at the Stern of a Boat, which sets it a going : But is not this more than all our Heads put together could have ever done ?

Who is the Pilot that can ply his Helm, Oars, and Sails, with such Success as the *Dolphin* does a Couple of Fins and a single Tail, by whose Help alone he outstrips the best Sea-ploughing Galley before the Wind. If Man has had any Share in his own Fabric, it is Pity he has not had the Fore-cast of making himself Web footed, and handed like a Frog ; for then many a poor Wretch would save his Life by swimming, that now goes to the Bottom by dabbling.

(7.) If we take the *Horse* for a Sample of other Quadrupedes, or four-footed Beasts, we shall find so many Subtilties in his common Pace, that Man could never come up to them. When he walks or paces ; after the
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Fore-foot on one Side follows the Hind-foot on the other, which drawing close to the Fore-one of the same Side, this naturally advances, as it were, to leave it its Place. When he trots, this gradual Progression is done all at once, in a single Hop, where all the four Feet rising and falling together, these Interchangings of Places are done whilst they remain suspended in the Air: But what is mostly remarkable here is, that the whole Affair is so managed, that there are constantly no less than three Feet together on the Ground, and the same ranged into a Triangle, the very less Complement of Supporters necessary for Tables, Stools, &c. This Gait he continues now on the one Side, and then on the other, until running a full Gallop, and moving his Fore-feet together, and then his Hind-ones, he undulates along like the Caterpillar, and clears more Ground in one Stride than he did before in all the four. You observe him nod for every Time he raises a Hind-foot, as it were, to help it up, by turning his Head and Neck, stiffened with the Reins, into a Lever, just as we pull down the Handle of a Pump, to heave up its Sucker.

(8.) To

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(8.) To close my Remarks on Animals with the *Fowls* of the Air: Surely if flying had been at all attainable by Man, who is known to be of a soaring Ambition, he would have accomplished his Ends before now. The *Pinion* is of an inimitable Frame; no Art can supply its Nervosity: It tapers towards the Top, to be the apter for Motion; it is bony, but pointed before like the Cut-water of a Ship, the better to divide the Air; and delightfully garnished with pliable Quils behind, that the pressed Air continually slipping that Way from under the hollowed Wing, should shove the Bird along, after the Manner a Ship sails, or a Mill goes with a Side-wind; or, to be more plain, that an Apple-grain, or any other Wedge-wise Thing, pressed (slantingly towards the thin Side, shoots forth briskly the opposite Way.

Dædalus indeed, to escape the Hands of *Pasiphae*, who meditated his Death, for having been the only one privy to the infamous Manner she went about conceiving the *Minotaur*, is said to have flown from *Crete* into *Asia*; and his Son *Icarus* having had the Wax that fixed his Wings melted, for his having soared too high, is said to have been drowned: Nay, some advertise

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at this very Day, that they can take Wing and fly. But no one doubts that the Relation the Poets give us of *Dædalus* is merely metaphorical, for the Resemblance Wings bear to Sails, which perhaps might have been first made Use of there on that Occasion; for the Impossibility of the Fact according to the present Structure of Man, appears thus: A Bird flies because his extended Wings, supported on two Columns of Air, are strong enough to bear up the Weight of the whole Body: If you hang him by the very Pinions of his stretched-forth Wings, you will find that in struggling to get away, his Body will often rise above them: But this is more than Man can do; for his Sinews and Nerves are so feeble, that he can't raise himself one Inch, barely by horizontally laying hold of two Posts at Arm's Length.

(9.) His having been instrumental to the Flying of Birds is therefore as groundless as his other Pretensions. It is true, he trains up some Animals to do some very surprising Things. How charmingly does the *Canary Bird* imitate the Flagelet, and warble our best Tunes? The Parrot speak? The Pointer set? The *Water-Spaniel* creep after the Fowler, fetch, carry, and hunt the winged Duck? The *Bear*
dance?

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dance? The *Lap dog* beg? The very Dray-horse, the most stupid of dumb Beasts, *Psal.* xxxi. 9. will wind about as naturally at the Carter's crying *Gee* or *Ho*, as the Soldier does when his Captain cries, to the Right or Left. A modern *Chien Sçavant* will, like a Composer, spell, and put together so regularly, that it seems, he wants but a proper Command of his Tongue, to hold a Conversation, or of his Paw, for managing the Pen, to keep a Correspondence. But whence proceeds this Docility? If from Man, prithee, why does he not teach the *Cat* to take the Water like the *Barbet*? Or tame the *Wolf* and *Hyena* as he does the *Stalking-Horse*?

(10.) The Atheist, without the Help of Man, or any Necessity of a God, has found a very expeditious, but superficial Method, of unfolding all these *Arcana*, by ascribing them to *Instinct* and *Nature*. This was the Philosophers *ultima ratio*, the chief Mystery of the Philosophical Mantle. It was held so sacred, that it would have been the Height of Prophaneness to call its Truth in Question. *The Nature of the Thing is such*, was to them so self-sufficient a Resolution to all, however perplex'd, Questions, that they thought Stripes more proper to convince us on't than Argument: Thus they

they made the Stone descend, because it is its *Nature*, and the Water ascend in a Pump, from the Abhorrence *Nature* has to a Vacuum, &c.

But, with Favour of these venerable Sages, I venture to assert this big Word, *Nature*, unless understood with reference to some providential Disposal, is but an empty Sound, incapable of unravelling these Prodigies: For suppose I am told, *The Bee makes Wax, because it is her Nature*, what can 'be more trifling and unsatisfactory? For as the *Bee* and her *Nature* are the self-same Thing; what can it be else than saying, *The Bee makes Wax, because she is a Bee*? Besides, the Word *Nature* is too expressive and equivocal to be of any Service in the clearing up Difficulties. It signifies the Bulk of all the Constituents and Properties of the Thing; as when we say, *There is no such Thing in Nature*, we mean the whole Universe together: But the more concise the Expression, the less it answers the Purpose: For if one tells me, *The Movement of a Watch is the Cause why the Hand so exactly measures Time*, I am not a Whit the wiser for it; for as the *Movement* signifies all the Inside put together, I can never guess by that general Assertion how the main Spring
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by its Elasticity causes the Hand's Motion, how the Pendulum-Spring regulates it, why the Barrel is made like a Cylinder, but the Fusee Conick-wise, &c. in which lies the Art of our Clock-work: What therefore are we the better to be told, *it is the Nature of Things to be so?*

But the Philosophers, to satisfy their Auditors, whom they had prepared to receive any Thing at their Hands, rather than be seen to have nothing to say, have invented amongst others, this exotick Expression, *Nature*: This indeed shewed their Policy; but I am afraid as little Wisdom appears in their Inference from thence of there not being an Author of *Nature*, as in that of a Cobler, who would conclude, from his being an utter Stranger to the Guts of a Watch, that there is no such Thing as a Watch-maker: For though *Nature* and *Art* differ in this, that the one is the Contrivance of Man, but the other quite beyond his Reach; yet they agree as to the Need they both stand in of some Artist to commence and carry them on, as the Author of my Motto beautifully observes, that *all Nature is but Art unknown to thee.*

(II.) The Atheist may possibly pretend that all this proceeds from private Instruc-

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tions given the young ones by their Parents unknown to us: But if this had been the Case, why should the *Hen*, for Example, after having sat upon Duck-eggs, as it often happens, not hinder the Ducklings to take the Water, to prevent her own frequent Alarms of their going to drown themselves? Sure he won't say, that either the Duck or Drake could have given them this Lesson, or that they could have been capable of receiving it before they were hatched.

SECTION VI.

Of the HUMAN BODY.

(1.) **I**N my Research after the unaccountable Constitutions of Animals, I must not overlook *Man* himself, that perfect Summary of all Beings, as having Existence in common with Stones, Vegetation with Plants, Life with Animals, and Reason with the very Gods: For if I can make it appear he has little or no Share in his own Fabrick, how groundless must his Pretensions not be with Regard to other Things? This I shall endeavour to perform by laying him out in a physical, moral and intellectual Light, *i. e.* by considering his Body,

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Body, his Manners, and his Faculty of Thinking.

What Piece of Machinery did ever come up to his corporal Structure? Where have the Proportions and Dimensions of Geometry, and all the Rules and Laws of Mechanism ever been observed with such Delicacy as is remarked by our Anatomists in all the Movements of that incomparable Piece? Levers, inclined Planes, Pullies, Capstans, Wheels, Cranes, Screws; in a Word, all the Economy of Engines is summarily displayed here. Let us view him from Top to Bottom, we shall not find a single capillary Vein that does not remarkably answer some End. His Limbs, with their variously interwoven Ligaments, imperceptible Tubes and Vacuities, whose Formation and quickening in the Womb, no Woman, *2 Mac. vii. 22.* or final Dissolution, no Doctor has ever accounted for, are ranged with such Nicety as surpasses the Comprehension and Art of Man, which will appear by comparing them to his most ingenious Contrivances.

Our One-ey'd, Toothless, &c. Folks, take much Pains to hide this Default by Art; but it is so bunglingly done, that the Cheat is easily seen thorough. These

Sham-members receive no more Motion or Action from the human Body than my Cane does from my Hand, *i. e.* by mere Impulsion. *Mat. vi. 27. Albertus the Great* made an artificial Head articulate a few Words, our Pantines, for opening and shutting their Eyes, moving some Limbs, &c. thorough some secret Springs, make the Amusement of some silly People; but all the Art of Man could never make one of these Automaton hold a regular Discourse, or move but a single Minute. Our Pyramids, Obelisks, Colosses, &c. are immovably erected upon flat-bottomed Pedestals; if they are made up of more than one Piece, they are so cemented together, as if they had been but one; they have no Joints to make them pliable, or help them to tumble down: So that it is not surprising to see them stand Wind and Weather for Ages together. But Man is built upon two brittle Spindle-shanks, he is shaped like one of our *Dutch* Nine-pins, which, as they grow small towards both Ends, are set up with Difficulty, and easily tipt. In his perpendicular Height there are Numbers of Joints where the many Segments are so linked together with such slight Sinews, that even a Pea-shell will trip up his Heels, so as very often

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often never to be set to Rights again ; yet alternatively propt up now with one Leg, and then with the other, he, in the Dawn of his Years, jogs on, until his tender Limbs having gradually picked up their full Strength, he so mends his Pace as to attain to an incredible Agility and Swiftneſs.

It is true our Fowls often beat him at running, though they have but two Legs : But what I find particular in him, is, that notwithstanding their flat and ſpread Claws, more proper for a Baſis than his round oblong Feet ; and that their Bodies lye acroſs their Thighs, whereas his is in a Line with them ; yet he keeps as even a Balance as they do, by merely turning his Toes in or out according to the Emergency, and a Pair of Shoes will not overthrow it, whereas they would make them tumble Top over Tail.

(2.) Not to mention *Man's* wonderful Equilibriums on the tight and ſlight Ropes, the Cabrioles and Capers he cuts on the Stage, &c. ſome undoubted Effects of the nicest Mechanism remarkably ſhine in his more ordinary Actions ; if we but cloſely examine his portly Gate, we ſhall find it is but waddling like a Duck, or rather a walking Sneak : When he liſts one Foot, the natural Weight of the Leg and Thigh car-

ries the Waste that Way ; but for Fear the Trunk should follow and overthrow the Balance, the Breast and Shoulders bend the opposite Way ; and lest this should overturn the Counterpoise, the Head leans towards the uppermost Shoulder ; so that in making but a single Stride, we have three remarkable Windings.

It is true, our Carriage-masters do so train up the Striplings of our Age, as to make this scarcely perceptible. Some of our flaming Blades march so stately, straight and upright, as if they went upon Wheels, or had not a single Joint in their whole Bodies, which contributes greatly towards their fancying themselves of another Race of Men from the Vulgar : But if they attempt to scate, or walk on a small, but round Piece of Wood, they will soon find their Mistake ; there *Nature*, that undoubted Work of a God, displays itself, and eclipses all their Art. It is a greater Surety to their Limbs than all the Monkey-rules of the Dancing-School. Without any Study or previous Reflection, they will discover the same Wurmings as any Country Clown.

When he heaves up a Rammer to level the Stones of a Pavement, or does whatever else you please, that puts his Body to
any

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any Stress, he holds his Wind, that, like a Piper's Bag, becoming stiff and puffed withal, he might give the better Knock; for which Purpose, being just at the Point of striking, he lets go his Breath with a deep Sob, and flags as before. Run a Cord thro' a Pulley, hang equal Weights at both Ends, the Balance will remain for ever even, unless the Weights be made unequal, or some Machine contrived to fasten one Side to some fixt Point below; but put a Man of the same Weight instead of one of them, with his Tip-toe only touching the Ground, and the Cord in his Hands, he will struggle so hard, and use such Contorsions, that at length you will see the Weight at the other End hang in the Air to a considerable Height, according to the Strength of him that pulls. When he leaps, he swags his Arms, and flings them both forwards in order to clear more Ground with their additional Swing, you see his Backside recoil, in order as it were to take a Spring, the Knees and Ancles bend, and the whole Body shrinks; that the Jerk might not be quite Horizontal, but Arch-wise; and of Course, that he might be carried further. When he runs, his Arms and Legs have opposite Motions, because as the right Leg, as for Example,

ample, is thrown with such Celerity forwards, it would turn the whole Body quite round on the left, as on the fixt Pole of its Axis, did the right and left Arms not counterbalance it, by twisting the Vertebre or Backbone the contrary Way, and pulling back the upper Part of the Machine. For the same Reason that we manage the Pendulum of a Clock, we see him stretch or contract his Arms as he intends to hasten or slacken his Speed. When he goes up Stairs, any Eminence or rising Ground, you see him hang down his Head, and, in Proportion to their Declivity, clap his Hands to his Thighs, in order, as it were, to heave up his unwieldy Posteriors, by turning his anterior Part from the Shoulders up into a lever Bar.

(3) What Art does not shine in the Order of his Implements for Mastication ! As the whole Fabrick depends upon what goes into the Mouth, it is astonishing how well it is provided with all the Attendants necessary to prevent any Thing hurtful entering therein ; the Eyes are like so many Centinels, chiefly intended to examine what passes that important Barrier ; the Nose is another Corps-de-gard, that visits it a-fresh, by turning Taster, and snuffing up some of its Effluvia.

When

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When it comes to the Gate, where the Tongue is posted, she often, upon the least Suspicion, comes forth to meet and usher it in; but if she lets it pass unexamined, and finds that, either before or after some Smackings, there is any Fraud, notwithstanding the Passports from the Vangards, she casts it out again with such Vehemence as if it came from the Mouth of a Mortar; but if it passes Trial, then the chewing of the Solids begin. Two Sets of Teeth, whereof the lowermost Row, contrary to the Fashion of all artificial Mills and pounding Instruments, is the moveable one, perform the whole Operation; and yet all Pharmacy can't make up a Bolus with more Exactness, than they prepare the Aliment for a Chile. They are ranged into a Semi-circle: The Tongue, as it were to be within Reach of all the Circumference, is planted in the Center; it is lined outward with the Lips, to the End, that on their respective Sides they should perform the Function of keeping the Grist close to the Grinders, whilst the Gums besprinkle it with the diluting Phlegm. In Proportion as the Preparation is ready, the Tongue conveys it towards the Stomach, when all on a sudden, a little Flap or Lid, called Epiglottis, covers the Wealand-pipe, left

lest it should be mistaken in the Passage for the Gullet. When he drinks, it is likewise surprizing how naturally he turns his Lips into a Pump-tree, and makes a Sucker of his Tongue; this is the Difference of Man's drinking from the lapping of a Dog, who, as he is incapable of pursing his Lips, instead of sucking, turns his Tongue into a Spoon, which, as it has its Handle the wrong Way, is unfit to convey the Spoonful to his Mouth; wherefore he is forced to snap at it when ready to be spilt. Whence proceeds the Craving of a gaping Stomach? How is the Secretion of the nutritive, urinary, and excremental Parts of the Aliment made? Who can account for the many Distempers incident to the human Body? Why scarcely one in a thousand escapes the Small-Pox; whereas the Leprosy, that seems of the same Kind, is so very rare? Why in some *Northern* Climates Suicides, which some attribute to coarse Food, others to melancholy-creating, thick Fogs, or the Want of a proper Thought of Futurity, are so very common; whereas, by all Reports, traiterous Murders, that seem to proceed from the same splenetick Fury, are so frequent in some *Northern* Countries? Can any one tell what Fire there is to kindle, or Flame to abate, in
the

the Bowels of Man, that, whether asleep or awake, his *Lungs* perform the Office of a perpetual-working Pair of Bellows? Who can sufficiently admire how the *Larynx*, or Orifice of the Wind-pipe, that Model of our Speaking-Trumpets, with a proper Application of the Tongue, that Emblem of Volubility, Palate, Teeth, and Lips, can articulate all Manner of Accents, and so variously inflect the Voice, as often to outdo in Melody the most harmonious of our musical Instruments, notwithstanding the Numbers and Sizes of their Holes, Wires, and Strings? How a Man grows a Beard? Why the Woman's Voice is so shrill? Why Castration so surprizingly affects the Eunuch's Pipes? &c.

(4.) If I should venture upon a Course of Physiology, or attempt to dissect the Heart, Liver, Spleen, and his other Intestines; which, by the bye, the Pissmire has a better Knack at than the most able Anatomist, as appears from the Skeleton of a flea'd Mouse made in an Ant-hillock, which will ever be a Copy for Surgery, I should soon lose myself. To mention but the first, its Anatomy is so very full of Fibres, which grow so imperceptibly small towards the End, that they insensibly escape the keenest Sight:

Sight: Who can therefore pretend to tell, that what we call *Flesh* is any Thing else than a Contexture of Arteries, Veins, Nerves, and Muscles? especially, as it is on all Hands agreed on, that the Blood circulates in the first and second, that the third is the Spring of *Motion*, and fourth that of Sensation, all which Affections are easily demonstrable in the most minute Parts of live Flesh: And consequently, if so, the Anatomist can as well pretend to trace them to the Bottom, as to single out in their proper Places all the Filaments of Wool a Piece of Cloth is made of; the more so, as there is as great a Difference betwixt a flagg'd dead Body, the only that can be dissected, and a living one, where all the Vessels are swelled with the vital Spirits, and flowing Juices, as betwixt Salading just out of the Garden, which is easily pick'd, and Greens, after lying in scalding-hot Water, which, if gritty, can never be rightly cleansed.

(5.) The *Circulation of the Blood*, the grand Support of Life, was a Mystery to all Antiquity before the ingenious *Harvey*, who lived but in the last Century. *Pblebotomy*, indeed, or the Art of Bleeding, seems to put it beyond all Doubt; for when the Arm is tied the Swelling of the Veins

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Veins on the Hand's Side of the Band shews it, as the rising of the Waters on one Side of what is put to dam them up demonstrates that they run. If the Artery be tied it will have a contrary Effect, the Tumour being on the Heart's Side of the Ligature: But to judge of the whole by this, is pretending to have a compleat Notion of the Royal Palace by peeping through the Key-hole. Before the Art of Sailing round the World was discovered, the Poets imagined the Sun went every Evening to bathe in the Ocean, and swam all Night from the Place it set, to where it rose the following Day: Before the Course of the Moon was well known, they ascribed our Tides to one Gulph's throwing up what another had swallowed down: Who knows but this is our Case, with Regard to the Circulation of the Blood? For, who can stand to it, unless he had traced this Current through all its Channels? The *Systole* and *Dyastole*, or throbbing of the Pulse, can likewise be accounted for, by comparing it to the Surges that appear in the Leathern Gut of a Pump, made to drain an overflown Cellar, or convey Beer into the Butts. But who will undertake to unriddle what this Pump is? What works it so nimbly as to give it that quick Motion

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remarked

remarked in our high Fevers? How the whole Mass of Blood makes a Tour from the Heart, thorough the Arteries, to the Extreams of the Body, and back again thorough the Veins to the Heart; and that, according to the most moderate, but conjectural Calculation, in the Space of some Seconds? And how it continued the same Rotation for Centuries together, if Credit is to be given to what is reported of our long-lived Antidiluvians? Which makes it a perfect Representation of the perpetual Motion.

(6.) The Chymist delineates indeed the various Revolutions of the human Fluids, how they condensate and stagnate in apoplectick Disorders, extravasate in pleuritick ones, &c. But this is like the Manner he puts four Sorts of Oil, of different Colours and Levity, into a Phial, to shew how the Paripatheticks range the elementary Regions; which Method proves but little, as he can alter the Number at Pleasure, and represent the Fire as well at Bottom as Top. In short, all he can do will be but a bungled Figure of the real Thing: For Hydraulicks has never invented such another Water-engine as the meandrous mechanical Man, whose various Windings Anatomy will never be able to display; as we may
plainly

plainly see from the Eagerness with which the Surgeons, as much at this very Day as in the earliest Ages of the World, purchase, carry away by Force dead Men's Bodies, nay, and often dig them out of their very Graves; which is as effectual a Proof of their insurmountable Ignorance, as the sending of Fleets into the *Pacifick Ocean* to discover some unknown Land, shews that we are not as yet, and very likely never will be, thoroughly acquainted with the terraqueous Globe.

I don't chuse to venture further on this Topick, as it may prove disagreeable to the Reader, who is not always skilled in Anatomy. The Things I have instanced in are obvious to the meanest Capacity, and plainly shew, that as they are transacted in Man without his Privity, and often without the least Knowledge of Mechanicks; (a Kitchen-wench, for Example, knows no more why she hangs her Head on the Left-shoulder, stiffens her Neck, and plays with her Left-hand, when she carries a Bucket of Water in her Right, than the coursing Greyhound does, why she so nimbly winds her Tail when the Hare turns short, whereas it is motionless whilst she runs a-head;) it is reasonable therefore to conclude, that far

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from

from his having a Hand in them, some other Artift had laid the Plan, had executed it, and, in a Word, has still the main Conduct of the Work.

(7.) The *Atheist*, tho' amazed at these Mechanisms, rather than give up the Cause, undertakes to give them another Turn. Walking, running, leaping, talking, singing, eating, drinking, &c. can be well explained, says he, without either a Recourse to a God, or even any theoretical but mere practical Skill in Mechanicks. Our handy-craft Men become so dexterous at their respective Professions, by meer Exercise, that it is generally observed, *Use is a second Nature*: 'There seems therefore nothing in all this that Man himself can't do with proper Attention, and a little Experience. Surely, if he is apt to tumble down on one Side, he will be the more cautious in keeping the Balance, by inclining more the other Way. If any Part of the Food goes down the Wind-pipe, the touchy Lungs will put him in Mind 'how to manage the *Epiglottis* another Time.

I don't pretend that Man is merely passive, and but a Machine or Tool in the Hands of a God; I only say, the Share he has either with Regard to what is done in his own Person,

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Person, or whatever Drudgery is transacted by his Means upon Earth, is so trifling a Flea-bite, that those triumphant and laureat Heroes of Antiquity, who, under these Frailties, aspired to the Sovereignty of our World, should be doomed so many Cox-combs, and ranked with *Nabucodonosor*, *Dan.* iv. 30. amongst the Beasts of the Field; and that their Equestrian Figures, and other Trophies of their Exploits, should be looked upon as so many standing Monuments of their Crazyness. A common Soldier that goes through his Exercise, and cuts off a few Heads, shall he, and not his General, claim the Honour of having won the Field? A common Labourer that drives a Wheel-barrow, shall he, and not the Engineer, arrogate to himself the Construction of a curious Piece of military Architecture.

But to come more home to the Atheist's Reply, we shall find upon Examination, that *Use* is as insufficient to unfold these Mechanisms as I have shewn *Nature* to be. *Use* is nothing else than the often repeating an Action. This Repetition creates a Habit or Facility of acting by meerly removing some Obstacles to Action, just as the oiling or scraping a new or rusty Lock renders the Wards pliable, and makes the

Bolt shoot smooth. Thus the Tongue, for Example, has sometimes taken such a Bent, that one Man often raps out an Oath unawares, and another prays without knowing what he says. Thus the Seamstress naturally applies the middle rather than the Ring-finger to thrust the Needle withal, and the Legs of a Dancing-Master have taken such a Ply that he is generally known by his Gait: But the Facility of acting is not the Action itself, but its Accessary: Therefore it can't be said with more Propriety, that *Use* is the Cause of these Mechanisms, than that the Oil or Scourer of a Lock, and not the Turn-key, are what locks and unlocks the Door.

(8.) Moreover, allowing for Argument Sake, that the Repetition of the Action were the real Cause of the subsequent Actions, what Cause will the Atheist assign for those Actions before the Habit was formed? For a Child's sucking soon after he has seen the Light? A Chicken's feeding just out of the Egg? &c. Let him tell us, why one Kind of Action should not be as natural to any Thing as another? Why a Man, for Example, should not be as apt to be trained up from his Infancy to walk on all Fours, or chew his Cud as the Cow does? Sure this can't be said to be *Use*.

Possibly

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Possibly the *Atheist* may imagine all Manner of Actions to be so very indifferent to a Thing, from the Beginning, that a Child, for Example, suckled by a wild Beast, remote from his own Species, would as naturally go on all Fours as we do on two ; but this would not be rightly considering the different Structure of the Limbs on both Sides ; the Hind-feet of a *Horse*, for Example, have three Folds, the first bends from the Buttock forwards, the next under that backwards, and the last forwards ; whereas *Man*, besides the Foot, has but the Thigh and Leg, and the latter inclining backwards ; so that it may be as well pretended that it could be made familiar to him to creep like a Snake, or spring like a Frog, as to go on all Fours, especially if we mean his Feet (the Knees are more natural) and Hands, on which, far from walking, he can't well stand with his Heels to the Ground.

SECTION VII.

Of MORALS.

(I.) **T**HUS far I have considered Man in a physical or corporal Capacity ; now I proceed to what we call his spiritual

ritual Faculties, to see if there we can find any Prints of the Divinity. What can be the Reason, why the most debauched Nations so unanimously express their Sense of the Excellency of Virtue, and their Abhorrence of Vice, as to pitch upon this general Maxim, *Do as thou wouldst be done by*, for a common Rule of the one and Fence against the other? How comes the Necessity of *doing Justice, and loving Mercy*, or, which comes to the same Thing, *loving our Neighbour as ourselves*, Mat. xxii. 39. to be so universally and indispensably agreed on as to forestall all their Votes? How were it conceivable, that Men, who vary as much in their Tastes and Fancies as they differ in their Physiognomies, should be alike smitten with the Charms of Virtue; if some superior Influence did not over-rule this Contrariety? The *Atheist* says, this has been industriously instilled into their Minds by some long-headed Statesmen, and propagated merely for the Quiet of the Commonweal. This Stratagem, says he, seemed necessary to tame the Savageness of Man, and break his naturally capricious Willfulness, in Order to a social Life. A Nurse is often obliged to have Recourse to some fabulous Reports of Spectres and Hobgoblins, to stay the Tears of

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of her squalling Child. How many black Scenes have been carried on through Principles inculcated by subdolous Threats and specious Promises, such as the Gospel and Alcoran abound in? How many pious Frauds pass for fundamental Rules, which in Reality are but mere Priestcraft? With what Alacrity did the little *Machabees* lay down their Lives for their paternal Traditions, in Hopes of resuscitating in a better Land, 2 *Mach.* vii. 9. The enthusiastical Commander, does he not make Use of our *false* Punctilios of Honour to spirit on his Troops in the Day of Battle? Is it not out of this or such another silly Motive, that some *Barbarians* chearfully present themselves to be burnt at a Stake, or buried alive with their deceased Consorts? Several were made believe Children talk *Hebrew* before they have learned their Mother-tongue, in Order to make it more venerable than our common Jargons. *Virtue* therefore, having been proved by long Experience to be extreamly conducive to our private and publick Welfare, as Vice is to the Overthrow of both; it is no Wonder all Nations have adapted the System of the former without any Necessity of its having been impressed on their Minds by a God, as the Argument
would

would insinuate, or of its being any better than human Invention.

(2.) I think the *Atheist* should have concluded quite the Reverse; the Reason why all Nations espouse the general Maxims of Virtue and reject Vice, according to himself, is, that these are found by Experience to enervate and ruffle the harmonious Frame of the rational Mind: But that those keep it in a certain Composure, and set it to Rights when put out of Tune; much after the Manner an emetick Potion racks our Bowels whilst the Opium lulls us asleep: They can therefore be called *political Fictions* with as little Propriety, as the Virtue of a Medicine can be attributed to the Physician that prescribes it. If then Virtue and Vice have these Qualities independent of, and precedent to all human Regulations, I don't see how they can be derived therefrom, or how the thorny Knot of our Antipathy to Vice, and Sympathy to Virtue, can in any wise be untied by Atheistical Fingers.

But what I here say is to be chiefly understood of those general and primary Rules, which less admit of Exceptions, Epikyias or Interpretations, not of those secondary Ordinances, which, as they emanate from Man
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SECT. VII. Of MANNERS *in general*. 61

for the due Observance of the former, may in some Sense be said his Doings, and often vary, according to the Times, or Genius and Principles of different Nations, which seldom make the same Constitutions under the same Limitations and Restrictions: For as no Legislator can pretend to be thoroughly acquainted with all the present and future Circumstances, under which the *Law* should be enacted, or to have such an eminent Degree of Penetration and Prudence as to warrant its answering the Purpose on all Occurrences; it must be subject to Repeals and Amendments, which makes the Difference betwixt the Cases mentioned in the Reply and that on foot; for Children, when grown up, generally correct these early Impressions sucked in with the Milk. Common Sense shews the Absurdity of a certain King of *Egypt*, who concluded from a Child's often repeating the Word *Beck*, which in the *Phrygian* Language signified *Bread*, that this was the first ever spoke; for it was well known the Child had been suckled by a Goat, whose Manner of Speech is *Beckeck*, and the lucrative Drifts of our *Druids*, one Time or other, do come to Light, as the Impostures of the Priests of *Bel* were laid open by *Daniel*, *Dan. iv.* whereas

whereas sound Morality is so invariably independent of Place and Time, that nobody has ever found any Flaw in its fundamental Maxims.

(3.) This Difference can be further illustrated thus: We have several Laws enacted for the salutary End of upholding the Tranquility of the Realm. Such are our *Prescription* and *Limitation Acts*, that award one Man's Property to another, if the former does not make appear a *Seisin* or Possession, within such a Number of Years past; and that on Purpose to hinder Law Suits to become endless by tracing antient Titles; as it is but too well known, that Processes are apt to bring a *Cræsus* to Beggary, a most serene Mind to *Bethlem*, and throw the most orderly Society into the utmost Confusion. *Item*, amongst the many Pre-eminencies of the Royal Prerogative, the Acts that tax all imported Commodities, and that assess the necessary Funds, for the Support of the Household, or the Publick Exigencies, on the Subjects that expect to be maintained in their Rights and Properties, against foreign or domestick Invasions, are not the most unreasonable, nor don't contribute the least towards preserving Order and Peace in the State.

Yet

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Yet there is no Comparison to be made betwixt the Merit of these Statute Laws and that of *Virtue*, with Regard to the Sentiment we have of them, and Deepness of the Impression they make on our Minds; a Violation of the one will always be attended with Remorse. *Virtue* is an *Attachment to the Discharge of our Duty*, or a *Propensity always to act laudably*; which Affections are so engraved in our Minds, that our whole Frame should be altered before they could be erased: He would be deemed no better than a Monster in Society that would look upon this Duty as a Matter of Indifferency. I can't believe the *Scythians* have ever been such *Cannibals* as not to scruple the killing a Man for the Sake of sucking his Blood.

But where is the loyal Subject that would scruple to outrun the Collectors? The Trader too conscientious to smuggle? Who is the Man, ever so averse to Litigiousness, that would make any Bones of taking his own wherever he found it, even had it been in another's Possession Time out of Mind, when he could do it with Impunity? All which plainly shews the one Kind of Ordinance to be the Contrivance of Man, but the other, the Stamp of some more powerfully influencing Agent.

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(4.) More;

(4.) Moreover, is it probable that the able Politicians of those Nations, who, from what we can learn from History, have had no Manner of Intercourse, in chusing the Standard of Action, would have hit it so exactly as if they had acted in Concert one with another? An Event as marvellous as the *Ptolomean* Version of the Scripture made by seventy Interpreters, who, tho' placed in separate Cells, are said to have agreed even as to their Punctations! Besides, who could believe that we ourselves should agree as to these Notions with our Ancestors of the earliest Date, had they only been their Devices; whereas we find their Language, Customs, Modes, Fashions, &c. the indisputably avowed Fruits of their plodding Brains, insufferable in our Days: Wherefore, not to mention that the attributing them to Man is taking away the most essential Difference, hitherto assigned betwixt the Law of Nature, that of Nations, and our municipal ones, which our Canonists and Civilians will jointly explode; besides this, I say, I could be as easily perswaded the Necessity of eating, drinking, and other Functions, designed for the Support, Discharge, and Ease of Nature, to be but *human Inventions*, as this Ground-work of our Morals.

(5.) If

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(5.) If we pass from these Fundamentals, which we call the *Law of Nature* in the most strict Sense, to our positive Laws, I maintain, that Rays of Divinity visibly transpire from the most sacred to the most trivial of them: If we begin with the *Mosaical Tables*, *Exod. xx.* and lest I should appear begging the Question, even grant a recent innovating Pamphleteer, in his Essay on the *Mortality of the Soul*, page 19. that this System of Morality far from being immediately revealed from our Creator, is rather that of the philosophick Heathens improved: We shall find, that descending lineally from the former, they must of Course partake of its Divine Origin and Nature. Pray, why do they forbid us to *kill, steal, commit Adultery, bear false Witness, covet our Neighbour's Property*; but that this would not be doing as we would be done by, or not loving our Neighbour as ourselves, *Rom. xiii. 9.*

If we descend lower, and examine why we are forbid to *nickname*, or even *be angry with our Neighbour*, *Mat. v. 22.* to *look wishfully at the Sex*, *Mat. v. 28.* to *swear and curse*, *Mat. v. 34.* we shall find it is because all this has a Tendency to *Murder, Fornication, and Perjury.* If we run over

all the Civil and Ecclesiastical Codes, we shall find them descend more or less immediately from this Spring: So that if Man does not first make it appear that he is the Source of the *Law of Nature*, he can't pretend to have wholly given Rise to the *positive* ones, which are so many Rivulets flowing from that Fountain-head.

Besides, if Man had been the thorough Projector of our *positive* Laws, it is Pity he has let them swell to such a Bulk: Sure he must acknowledge the little Share he has in them, his great Want of Forecast, his Ignorance, and Insufficiency, when he considers that he perpetually either adds thereto, or undoes what he had already done, merely to fix a true Standard for Right and wrong.

(6.) I know the Scholasticks distinguish betwixt what is bad in itself, and what is so, because it is forbid: If *Man*, say they, had not forbid *Murder*, Nature would still pronounce it bad; whereas a Churchman's turning Merchant would be a Matter of Indifferency, if Man had not forbid it; whence they infer that the Command and Prohibition are often the Causes of moral Good and Evil. *Rom. vii. 7.*

I own

SECT. VII. *Of MANNERS in general.* 67

I own the Will of the human Legislator, by Virtue of the Power invested in him, ought to be looked upon as the Light of others ; so that when, of the several Means conducing towards the Observance of the Law of Nature, he pitches upon one in particular, which in his great Wisdom he thinks better adapted for the Purpose, a Conformance thereto is to be deemed praise-worthy, and its Transgression culpable ; but that the Fitness of these *Means* towards compassing that End, which is the Matter in Debate, should be owing to him, is what I can as little conceive, as that the healing Qualities of the different Drugs proper to cure the same Disorder, should, as I said before, be owing to the Physician. I dare say those that first introduced our meagre Days, which no one can deny to be a human Institution, will freely own the Use of Meat to have a Tendency to Incontinency independently from their Regulations. This is the Sense *St. Paul* is to be understood in, who does not say that the Law makes the Thing good or bad, that had not been so before, but that without it we should not know it to be such ; which falls wide of the *Atheist's* Intent.

As to the *Rewards* he proposes for the Practice and *Punishments* he inflicts on the Infringement of Virtue, it would be too far-fetched a Consequence to infer its being a Cheat from thence; whereas a Premium may be offered as well for a Reality as an Impossibility, for going to *Rome* as for flying over the Moon. The Rewards promised in another *World* may possibly be imaginary; but this is no Reason why the *Virtue* rewarded should not be a Reality, as most of our Pagan Deities have had a real Being, notwithstanding their fabulous Theogony or Birth. But granting Virtue and Vice to take after the Reward and Punishment, so as to borrow all their Reality from thence, they must be still real, as the Reality of these is beyond all Doubt. Who has ever disputed the Reality of that inward Satisfaction, of that Calmness in Adversity, of that Undauntedness in Perils, which constantly attend the Virtuous; or of those Disquiets, Gnawings, and perpetual Alarms, the Vicious are subject to, which proceed from the Consciousness of their own Innocence or Guilt, without any Regard to Futurity. This was what engaged and supported *Socrates* and the moral Philosophers in a Course of Life abounding with so many

SECT. VIII. Of L U S T. 69

ny virtuous Practices. It is in Pursuit of this Contentedness of Mind that many have embraced *Celibacy*, *Mat. xix. 12.* Poverty, *v. 21.* Retiredness, and an utter Contempt of all earthly Things, *Luke xiv. 33.* This was their Bulwark against the Incurfions of Vice, and subject Matter of the antient Theology garbled of its Mythology: Sure the *Atbeist* won't say this was their own Invention; for Men of such consummate Prudence can't be supposed to have taken Pleasure in wantonly debarring themselves of the Enjoyments of Life, and, as it were, cutting a Rod to whip themselves.

SECTION VIII.

Of L U S T.

(1.) **I**F we consider Man as subject to his Passions, we shall find him blended with such Imperfections and Inconsistencies as are incomprehensible, unless taken for so many Curses from above. I must own, that for Fear of fulying chaste Ears, I would not have touched upon it, had I not considered that any Sportsman has a Right to pursue the Chace wherever he

he finds such plain Prints of his Game, as I observe the Footsteps of the Divinity in Obscenity, that the nicest of Men would not scruple to pick up a Pearl out of the Common Shore, and especially that a belligerent Power, which the Controvertist personates, never sticks at any Strides he finds proper for pursuing his rightful Claim, and ill deserves the Honour of facing the Enemy, if he lets slip a fair Opportunity of discomfiting him, even at the Cost of his Blushes as well as that of his Blood: But the most effectual Means of damping the Haughtiness of Man, and hindering his ever vying with God, is to expose his shameful Nakedness and infamous Villainies, *Nab. iii. 5.* as the Antients, with *St. Augustine*, have frequently done, to shew against the *Pelagians* the dreadful Havock made by *Adam's* Fall. It is true, Modesty is so valuable a Jewel, that whatever is found to shock it, should, under the greatest Severity, be forbid any well conducted State. How infamous must the Licentiousness of some Authors appear in After-ages, who, on set Purpose, stuff their Works with that Ribaldry which our modern Novels, Memoirs, Adventures, Anecdotes, &c. are observed to be interspersed with? But I
hope

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hope no-body will pretend to say, that this is my Case. Sure some Allowance must be made for the Spirit with which a Person is actuated. An Officer that puts People to the Sword meerly to glut his Thirst of Human Blood, would richly deserve the Character of a most barbarously tyrannical Soul; but he will be deemed a Man of consummate Prudence if he sacrifices some Platoons to save the Remains of his Army. I know the common Saying forbids, *To do Evil that Good may come on't*, Rom. iii. 8. but it is not to be understood when the Avoidance of the *Evil* is less pressing than the Pursuit of the *Good*, as here, where the acknowledging of a God is the most essential of Duties; for then another Saying must take Place, *Of two Evils the least is to be chosen*, especially as of all the Arguments used to prove a God, there is none appears so palpable as those drawn from so darling a Passion as *Lust* will soon appear to be. In Fact, if the Regulation of People's Conduct excuses Smut in Casuistry and Ascetics, *Deut. xxv. 11. 1 Cor. vii. 5. &c.* and the assisting a dying Person warrants the Parson's going to the Bagnio; I know no Reason why the making out of a God should not do as much. Hence, tho' all
Truths

Truths are not to be spoken at all Times; yet none is to be concealed, even did it tend to make out Man a most effectual Brute, when God's Right to the Sovereignty of the World is at Stake: The more so, that as a philosophical Argument not being always within every Body's Reach, if I undertake to convict the meer Libertine, it will be acting the *Barbarian*, unless I do it in his own Language, 1 Cor. xiv. 11. Nay, if *Venus* herself were still alive, the most effectual Method of repressing her Haughtiness would be to traduce the infamous Intrigues she dealt in.

I will endeavour however to manage my Expressions; but as I foresee it is impossible to avoid all *double Entendres*, I here give Notice that this *Section* wholly treats on *Lust*, that it may be passed over by those, to whose Delicacy it may still appear too harsh: So that if, in spite of this Caution, any one, after perusing it, should seem scandalized, and unreasonably pick a Quarrel with my *Essays* upon that Score, *first* his Curiosity, the undoubted Symbol of Ignorance, and then the Pet he takes at Smut, without knowing why, will doubly prove my Thesis, as will appear hereafter.

(2.) With-

(2.) Without the fatal Catastrophe of the primordial Sin, and what we read, *Gen. iii.*

11. *Who had told thee that thou wert naked, but that thou hast eaten of the Fruit I forbade thee?* How could we account for the Manner our most savage *Barbarians* are so industrious in hiding their *Pudenda*; whilst our modish Fair use all the Art of Patches, Paint, and other Toilet Knick-knacks, to make their Faces admired in exposing them to publick View, and that the clearest Cause generally serves to veil their lacteal Protuberances?

If the *Atheist* tells me, Man is ashamed of some involuntary Revolutions that arise in those Quarters; he must, at least, tell us the Reason why he so commands his Limbs as to walk, eat, drink, &c. but when and where he pleases; whereas *Priapism*, that, never to be unriddled, anatomical Mystery, is no more in his Power than the Hick-up: For, had there been no Fatality in the Case, why should he not reign with as much Despotism in the middle Region as in the superior or inferior Ones? He must tell us besides, why the calm, and seemingly undisturbed Woman is observed to be more bashful than the Man? Why she is as much startled at a foreign Nudity as her own.

Some

Some Ladies take a Tour into the Pleasure-Garden of *Gustavus*, a certain Antiquarian, set out with Statues, those valuable Remains of Paganism, which he had purchased at *Rome*, *Venice*, and other Parts of *Italy*: After advancing within a few Paces of the Center, they turn round to take a full View of the Rarities, and spy the Figures of *Cupid* and *Venus*, full grown, but naked as they came into the World, close to the Door-posts: They colour like Scarlet, as if they had been niched there themselves. As there is but one Way to get out at, you may easily imagine their Confusion; it is not unlike that of our young Cubs, which express the greatest Reluctance to cross the Threshold where a Wolf's Skin hangs. Some to make towards the Door hang down their Heads, others, not daring even to look at one another, hide their Faces, shut their Eyes. Now let the Atheist account for the Impression this Spectacle makes on the Ladies: Let him tell the Reason why the Lewdness of these Originals, or Nakedness of their Figures, should reflect upon them. They are, indeed, conscious to themselves of the same Infirmities; but what I want to know is, why they should conceal these any more than so many others, perhaps of
a deeper

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he, being naturally necessitous, is of a gripe-
ing Temper, and so selfish, that his own Ad-
vantage is what he proposes for the End of
all his Conduct. A Centinel exposes his
Life for the Safety of the Camp, that he
might not be surprized one Day by the
Enemy in his own Tent. The *Persian*
Sages decreed every Man to be Master in
his own House, *Estb.* That the bad Pre-
cedent of *Vastby* might not be follow-
ed by their own Wives, v. 18. The De-
fence of each Man's Property is the ori-
ginal Cause of the Court's Luxury, &c.
It is not therefore to be admired, that Man
grasps at what he sets his Heart upon with
such Eagerness, as often to overshoot the
Mark. Thus Pride, Avarice, Envy, &c.
are nothing else than immoderate Desires of
satiating himself; so that the main Spring
of all the Passions is Man's Self-love and
Penury, and their Diversity, either as to
the Kind or Degree of Violence, besides
Education, Example, and Opportunity, is
owing to nothing else than to the different
Degrees of the same.

(4.) I shan't stand with the Atheist for
what Passion in particular is properly to be
deemed the common Sting of the rest.
Whether it be *Philauty*, or *Philantrophy*, i. e.
Self-

Self-love, or that of the Species, is all alike to me. I will even allow, that, as Man naturally reasons from what is more known to what is less so, *P. n. XII.* and that he is better acquainted with himself than others, his most disinterested Benevolence to them must have a strong Allay of Selfishness, and proceed from the Resemblance they bear to *himself*, *Lev. xix. 18.* his Complacency to be seen benignant or Hopes of a Return; and that all his, however publick, Spirit of Patriotism, is radically roused by some private Views of his own.

I also agree, that Education, Frequency of Action, &c. so far contribute towards fomenting and improving the Passion, that the greatest Slaves on't generally have their Fetters riveted on from the Manner they were brought up; but that neither Self-love, Opportunity, or Education can give it Birth, seems to be clear from what has been said, §. VI. *n. 7.* Let a Gardener be never so fond of improving, either for his own Family or the Publick, and never so industrious to turn every Foot of his Garden to some Account, it will be to no Purpose if the Soil does not answer.

Nei-

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Neither Education or Art can make a Man of a naturally cool and sweet Temper, fit for the Execution of a desperate Enterprize, nor a hot-headed one for the Deliberations of a Council. Every Kind of Wood does not afford Mercury. Let the Atheist say, why Twins, brought up in every Shape alike, are so often observed to have such different Inclinations, that whilst one is meek and generous, the other is fierce and tenacious? Why one bred at Court, amidst all the Parade and Equipage of Pride, is often more humble than another reared on the Dunghill? Why a Man must be born a Hero, Orator, Painter, or Poet, any more than humble, haughty, generous, or covetous? And why Selfishness, Education, &c. should be insufficient there, but not here? So that the Soul must be originally prepared, and the Seed of Passion sowed in it by Nature, tho' it may be afterwards watered by these Helps: *Nature its Mother, Habit is its Nurse.*

(5.) The charming Manner opposite Passions, like the Lights and Shades of a Picture, are tempered in Man, so as to make up the Harmony of his Life, seems also to appeal to a God for its Author; for something, more than human Wisdom and

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Pru-

Prudence can afford, seems necessary so to curb and manage them, as to keep Envy within the Bounds of Charity, to confine Lust to Continency, Ambition to Equity, &c. to compound Generosity of Avarice and Prodigality, Zeal of Anger and Insensibility, Courage of Cowardice and Temerity; or, in other Words, to keep a just Medium, and steer safely betwixt two, equally dangerous, Passions, and so nearly allied, that it is scarcely perceptible *where ends the Virtue, or begins the Vice.*

The Atheist says, all this can be done by a proper Application of our own Faculties, and especially Reason, which, upon balancing the pernicious Tendencies of the Passions, to prevent the bad Consequence, straightens or slackens the Reins at Pleasure; just as the Pilot manages his Helm in a Storm, either by running before the Wind, to go at a greater Rate, or tacking about, to prevent a Wreck on the rugged Coast.

*The surest Virtues from our Passions shoot,
Wild Nature's Vigour working at the Root;
Reason the Bias turns to Good from Ill,
And Nero reigns a Titus if he will.*

I must

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I must own this Réply of the Atheist seems to me so strong, that the Argument drawn from the Government and proper Management of the Passions to prove a Deity, is, on the contrary, the Thing the antient Apotheosis was grounded upon; for if we enumerate all the Pagan Deities, we shall find that most of them, if not all, have been raised to that Dignity, for having, through an uncommon Share of *Prudence*, *Reason*, or *Resolution*, attained to an eminent Degree of Heroism, or distinguished themselves in some other Shape, without any Relation to a God: So that, either I must give up this Point, or urge the Atheist further to account for the Nature of *Reason* itself, which he can never be able to do, as will be seen in a Section upon Man's Intellectuals; and indeed, if we duly consider all the Steps necessary to be taken to subdue the Passions, we shan't find one of them beyond Man's own Reach.

He may, of himself, chastise the Flesh, which is a proper Means to quell the Revolutions of the Spirit, 1 Cor. ix. 27. He may of himself quit the Sight, and banish all Thoughts of the Object, which makes the Passion fall of Course. He may of himself change the Object or Motive, which will

make such an Alteration, (the Passion still remaining the same) that,

*The fiery Soul abhor'd in Catiline
In Decius charms, in Curtius is divine.
The same Ambition can destroy or save,
And make a Patriot, as it makes a Knave.*

As to the Reward due to a Victory gained over the Passions by Reason alone, it will be enquired into in an Essay on *Grace*.

(6.) The Effects of unrestrained Passion is what we are to consider next: They will appear so very dreadful and monstrous, that, if Man had been inclined to claim their Cause, he must hereby be shamed into a Disavowal thereof. He may brag to have dammed up a River, to have made it run into such a Channel; but not to have been necessary to its Waters gliding downwards, or its Inundations.

Hitherto I have been taken up in only paring the Excrescency of the peccant Part, an Operation more apt to make it itch than smart: Now I come to lance the very Impostume, whose Corruption I can't pretend to express without exquisite, nay, and perhaps, rancorous Pain to the Patient, who is often so ill-natured as to pay his Physician with Invectives, and so silly, as, like a
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senseless Boy, to prefer a certain Mortification to a slight Scarification.

Whatever Satisfaction the rest of this Essay may chance to give the Publick, I am therefore apprehensive, this Part on't, for laying open Man's Foibles to bring down his Pride, will share the same Fate the *Mirror* did from the old Woman, who, upon picking it up in a Dunghill, and admiring how such a beautiful Thing could be so contemptibly used, was accidentally presented with a Glimpse of her own loathsome Countenance therein; whereupon she with Indignation flung it in again, saying, *It is no Wonder thou hast been cast into this filthy Place, for impudently misrepresenting People to themselves.*

I don't see how Christians, of what Denomination soever, should be so overtouchy in Point of Repute and Fairness of Character; whereas they ought to be sensible that many a Man fries in Hell Flames, the Enormity of whose Crimes would have never obstructed the heavenly Avenues, had they been but wrote upon their Foreheads; and that the monstrous Growth of Vice all the World over, is in a great Measure owing to the Gentleness of the Treatment vicious Men meet with from the Hands of the

courteous P—r, indulgent D—r, or indolent M——e, commissioned to expose, reprimand, and bring them to condign Punishment. Nor do I conceive, why, upon a Law-Suit, concerning a mere Matter of Property, it should be allowed to repel an unjust Plaintiff, by charging him with Crimes that disqualify him to act, and that this should be refused to make Man desist from his Claim to the Divinity; more especially, as no one in particular can, with any Colour, pretend to be pointed at by Portraits, which, in one Shape or other, are common to the whole Species.

(7.) *Lust* indeed is, of all the Passions, that which less suffers the Light. Its most inoffensive Practices won't bear scanning, and its most immoderate Excesses put its greatest Votaries less to the Blush, than those who are most averse to them: Wherefore I should have been inclined to pass the Subject over in Silence, had I not considered that any Sportsman has a Right to pursue the Chace, wherever he finds such plain Prints of his Game, as I observe the Footsteps of the Divinity in Obscenity; that the nicest of Men would not scruple to pick up a Pearl out of the common Sewer; and especially, that a belligerent Power, which
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the Controvertist personates, never sticks at any Strides he finds proper for pursuing his rightful Claim, and ill deserves the Honour of facing the Enemy, if he lets slip a fair Opportunity of discomfiting him, even at the Cost of his Blushes as well as that of his Blood: But the most effectual Means of damping the Haughtiness of Man, and hindering his ever vyeing with God, is to expose his shameful Nakedness and infamous Villainies, *Nab. iii. 5.* as the Antients with *St. Augustine, Lib. ii. 5. &c. op. imperf.* have frequently done, to shew against the *Pelagians* the dreadful Havock made by *Adam's* Fall. It is true, Modesty is so valuable a Jewel, that whatever is found to shock it, should, under the greatest Severity, be forbid any well conducted State. How infamous must the Licentiousness of some Authors appear in After-ages, who, on set Purpose, stuff their Works with that Ribaldry, which our modern Novels, Memoirs, Adventures, Anecdotes, &c. are observed to be interspersed with? But I hope no-body will pretend to say, that this is my Case. Sure some Allowance must be made for the Spirit with which a Person is actuated. An Officer that puts People to the Sword, meerly to glut his Thirst of human

man Blood; would richly deserve the Character of a most barbarously tyrannical Soul; but he will be deemed a Man of consummate Prudence if he sacrifices some Platoons to save the Remains of his Army. I know the common Saying forbids, *To do Evil that Good may come on't*, Rom. iii. 8. but it is not to be understood when the Avoidance of the *Evil* is less pressing than the Pursuit of the *Good*, as here, where the acknowledging of a God is the most essential of Duties; for then another Saying must take Place, *Of two Evils the least is to be chosen*, especially as of all the Arguments used to prove a God, there is none appears so palpable as those drawn from so darling a Passion, as *Lust* will soon appear to be. In Fact, if the Regulation of People's Conduct excuses a Freedom of Speech in Casuistry and Asceticks, and the assisting a dying Person warrants the Parson's going to the Bagnio; I know no Reason why the making out of a God should not do as much. Hence, tho' all Truths are not to be spoken at all Times; yet none is to be concealed, even did it tend to make out Man a most effectual Brute, when God's Right to the Sovereignty of the World is at Stake: The more so, that, a philosophical

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phical Argument not being always within every Body's Reach, if I undertake to convict the meer Libertine, it will be acting the *Barbarian*, unless I do it in his own Way, 1 *Cor.* xiv. 11. Nay, if *Venus* herself were still alive, the most effectual Method of repressing her Haughtiness would be to traduce the infamous Intrigues she dealt in.

I will endeavour however to manage my Expressions with such Caution, as not to fully or offend the most chaste Ear.

*'Tis not enough, our Counsel still be true,
Blunt Truths more Mischief than nice Falsehoods do.*

(8.) Without the fatal Catastrophe of the primordial Sin, related, *Gen.* iii. 11. in these Words: *Who told thee that thou wert naked, but that thou hast eaten of the Fruit I forbid thee:* How could the Atheist tell, why *Sem* and *Japhet* walked backwards to cover their Father's Shame, *Gen.* ix. 23. whereas we make a Ring about the Drunkard, to have the better View of his stumbling Gait? And why a foul-mouthed Fellow is hooted out of polite Company, as if he had spoke rank Blasphemy? For, is it not incomprehensible how such a favourite Passion should be our utmost Aversion, or how Smut should

should be so shocking when the Fact is so very enchanting?

(9.) Had it not been for the Injunctions laid upon our Progenitors to *increase and multiply*, Gen. i. 28. could the Atheist tell how *Sampson* could have been so simple as to be betrayed into the Hands of his Enemies by a Woman? *Judg.* xvi. 19. He tore a Lion to Pieces, *Judg.* xiv. 6. Slew a thousand *Philistines* with the Jaw-bone of an Ass, *Judg.* xv. 15. Forced his Way out of *Gaza*, where he was kept close Prisoner, and carried off its Gate to a neighbouring Mountain, *Judg.* xvi. 3. and yet, by the Art and Treachery of *Dalila*, from being a Miracle of Strength, he is bound like a Child? *Judg.* xvi. 21. How many *Sampsons* do we daily see, who not only have their Bodies infeebl'd; but Purses drained, and Families beggared by *Dalilas*?

This Infatuation is so great, and Effeminacy so shameful, that I scarce believe the Atheist has Assurance enough to take it upon himself; for tho' he flies in the Face of Heaven, which he reckons a Chimera, yet he is tender of his Honour in the Eyes of the World, of whose Reality he does not entertain the least Doubt.

(10.) Without

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(10.) Without the same world-peopling Decree could the Atheist account for other, no less surprizing, Instances of the Effects of Lust, whereby it will moreover appear, that it is not those who peek themselves most upon eminent Learning, great Piety, or distinguished Rank that less debase themselves in this Shape?

*Wit, Spirit, Faculties, but make them worse,
Reason itself but gives them Edge and Pow'r,
As Heaven's blest Beams turn Vinegar more sow'r.*

After the Disgrace of *Saul*, the first King of the *Jews*, *Samuel* is directed to the House of *Isai* to anoint one of his Children in his Stead. *David* is sent for from his Herd, is preferred to his Brethren on the Occasion, and, very unexpectedly, has his Crook changed into a Scepter; from thence forward his Conduct in every Respect is so irreproachable, that he gains the Applause of all Ranks of People, and is reckoned a Man according to God's own Heart; until indulging himself at Home, when he ought to have been at the Head of his Troops, he is smitten with the fair *Bethsabée*, and commits the horrid Crime of Adultery, 2 *Kings* xi. 4. Had he stopped here, the Affair had not been so shocking; but the

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Consequences of Lust have no End. *Urias*, her Husband, is remanded from the Siege of *Rabba*. After he recounts the Operations of the Campaign, he is made much of, and desired, at the Close of the Evening, to retire to his Wife and Family, not out of Compassion to his Fatigues, but that the spurious Issue should in proper Time be fathered upon him. The faithful Servant, scrupling to enjoy himself at Home whilst his Betters lay in the open Field, and the Ark of the Covenant stood under Tents, declines the Invitation, and passes the Night with the Officers upon Guard. As Love is always fertile in Invention, *David* no sooner finds his first Scheme disconcerted, than he enters upon a fresh Stratagem, the basest of Villainies; he sends him back to the Camp, and most barbarously makes him the Carrier of his own Death-warrant, and Messenger of his own Doom; he writes a Letter to *Joab*, ordering, that *Urias* shall be posted where the Besieged make the Sally, be deserted in the Heat of the Fight, and thus a Soldier of signal Services is sacrificed to the most criminal Intrigues. *David* had acted with less Inhumanity, and more fashionably had he bought the obstreperous *Urias*

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Urias off, and silenced his Clamours with a Pension.

(11.) *Solomon*, raised by the Arts of *Bethsabée* to the Throne of his Father *David*, was such a Favourite of Heaven that he never had his Fellow, either for Wealth or Wisdom; his daily Provision was 30 Measures of fine Flour, and 60 of Meal, ten Stall-fed and 20 Grass Oxen; 100 Sheep, besides Harts, Roe-Bucks, Fallow-Deer, and fat Fowl; he had forty thousand draught and twelve thousand Saddle Horses: He spoke 3000 Proverbs and his Songs were 1005. He made Dissertations on all Vegetables, from the Cedar-Tree to the Hyssop, and discoursed most admirably of Beasts, Fowls, Reptils, and Fishes; his Fame was spread far and near; People came from all Parts of the World to admire the Order, Splendor and Magnificence of his Court and Retinue, and were amazed to find, that what they saw with their own Eyes, by far surpassed the common Report. *3 Kings* x. 7. But all this is lost in Seraglios; 700 Wives, and 300 Concubines are his ordinary Compliment; and, which is still worse, he is so complaisant as to turn Homager to all their respective Gods, erect Altars, and bend to *Astarte*, *Moloc*, *Chamos*, &c.

and initiate himself in all their idolatrous Rites. And the only Apology that can be made for him is, that in this huge Collection, it is very likely, there were neither married Woman, the Mother and Daughter, both the Sisters, nor any other Women, within the Degrees prohibited by the Laws of his Country, *Lev. xviii.* for it is probable the Historian, that freely gives so circumstantial an Account of the Capaciousness of his Stomach, would not have spared the Depravity of his Palate.

(12.) The Jews amongst all the Nations of the Earth, were chosen to be God's own elect People; but the Seed of *Aaron* and *Levi* he adopted in a more peculiar Manner. In the Partition of the *Land of Promise*, the latter were advantaged above the rest; forty-eight Cities, with their Suburbs, to dwell in, fell to their Share, *Jos. xxi. 41.* and the Tithes of all the other Tribes, *Numb. xviii. 21.* served them for Food; all the first Fruits, first-born, and Oblations, whether for Sin, Trespass, or of what other Kind soever, was the Lot of the former, and his Children for ever; provided, however, that they discharged the Functions of their Ministry with Holiness and Sanctity; but *Heli's* Children, regardless of all this, polluted

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luted the very Sanctuary with their Lasciviousness, 1 *Kings* ii. 22. As it is very likely *Ophni* and *Phinees*, have been married, I don't see why a C—f—n—*Act* should not extend to the Clergy of the R—f—n, or why our Wives and Daughters should be safer with them than those that profess Celibacy.

(13.) In the Days of *Achab*, King of *Israel*, *Elias the Thesbite* runs the the greatest Risques in exposing himself to the Fury of an incensed Court, to reclaim the *Jews* from Idolatry, and bring them back to the Worship of the God of their Forefathers; he alone has Resolution enough to make Head against pretty nigh a thousand Prophets of *Balaam*; the Dispute is put upon this Issue: *Let me take a Bullock*, says he, *and you another, I will cut mine in Pieces, on a Pile of Wood for a Burnt-offering, and you shall do the same to yours; let no Fire be put under, but his God be reckoned the true one, who, at the Prayers offered up to him, sets the Wood on Fire and consumes the Victim.* The Proposition being accepted, the false Prophets miraculously fell by the Test, 3 *Kings* xviii. Had *Elias* been the back-sliding Reformer of the W—re of B—n, he would not have been contented to bellow

forth her Abominations and Prostitutions to the World, he would have wrought some Wonders to shew his Commission, and left *C--t--r--e de B---e* quiet in her Convent, which would have prevented the invidious Insinuations, that the Reformation was less prompted by Zeal than Libertinism, and that it is more commodious to live luxuriously than die holily. What could possibly put a Man beyond any Suspicion of this Kind, more than Senility or Grey Hairs, and an eminent Employment of administering Justice to the World? For it would be highly absurd to suspect any one guilty of what he would severely punish in another; yet we, with Astonishment, see the infamous Attack of the two hoary Judges upon the chaste *Susanna*, *Dan.* xiii. whose courageous Resistance so exasperated them, that they had Recourse to the most atrocious Calumny; for which, however, she would have been stoned to Death, *Lev.* xx. 10. had it not been for the cross-questioning little *Daniel*, who, by the most just Retaliation, *Deut.* xix. 19. got the Sentence executed on themselves.

(14.) *Herod Antipas* has, very likely, inherited many bad Qualities from his cruel Father, who made such a terrible Slaughter
of

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of the innocent Babes; but the Uprightness of *John the Baptist's* Conduct, and Austerity of his Life (his Cloathing was of Camel's Hair, and his Food Locusts and wild Honey, *Mark* i.) forced him into such an Opinion of his Sanctimony, that he revered him above all Men, and granted many Favours at his Request; but upon his representing how unlawful it was to keep his Brother *Philip's* Wife, he is delivered up to the Resentment of the implacable *Herodias*, clapped into Gaol, and his Head given with Reluctance however, as a Reward to a dancing *Salomen*, her adulterous Daughter, *Mark* vi. 28. from which Instance it plainly appears how ticklish an Affair it is to meddle with a M—s, how every Favour at C—t lies in her Breast, and consequently, how grand her Levees must be.

*Stuck o'er with Titles, and hung round with Strings,
That they might wait on Kings, and Whores of Kings.*

Saul of *Tarsus* from being a sore Persecutor of the Christians was wonderfully changed into an Apostle of Christianity, *Acts* ix. his Rapture into the third Heaven threw him into such Extasies, that he earnestly prayed for the Dissolution of his Body, that he might fully enjoy those inexpressible Delights

lights of Paradise, whereof he took but a light Taste in his transitory Ravishment. His fervent Charity for the Welfare of his Brethren was so unbounded, that he could have wished to be accursed for their Sakes; yet he is so infested with this lurking Flame, that his chief Care is to keep it under by corporal Chastisements, 1 Cor. ix. 27. and constant Prayers, directed to Heaven for so happy a Deliverance, 2 Cor. xii. 8. which effectually overthrows the pretended *Apathy* of our antient *Stoicks*, and modern fanatical *Quietists*; for *Strength of Mind is Exercise, not Rest.*

(15.) As the Atheist may possibly look upon these Stories to be legendary, and pretend that to employ scriptural ones, is supposing the Matter in Debate, I will give a few indisputable, and no less surprising Examples than the foregoing, whereby the Unaccountableness of this Fascination will equally appear.

One Instance out of prophane History, whose Authentickness, as not favouring much of Deism, the Atheist seldom calls in Question, will suffice to shew how Antiquity was affected upon this Head. *Helen* having been run away with by *Paris*, all the Forces of the Republick were employed to recover

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recover her, *Troy* was regularly besieged, and a most bloody War was carried on the Space of ten Years:

What Tides of Blood have drench'd Scamander's Shore?

What Crouds of Heroes sunk, to rise no more?

And though both Nations saw themselves by Turns upon the Brink of Ruin during that Time; yet their Obstinacy was so inflexible, that it ended at length in the Sacking and Demolition of that famous City. What a Bustle here is about a Woman!

Paris, notwithstanding the Solicitations of the *Trojan* Chiefs, had rather forfeit his Kingdom than give her up to her Husband *Menelaus*.

*The Spoils and Treasures he to Ilion bore,
He proffers injur'd Greece; with large Increase
Of added Trojan Wealth, to buy the Peace.
But to restore the beauteous Bride again,
This Greece demands, and Troy requests in vain.*

If we draw nearer Home, though we should not frequently meet with Cases quite parallel to this Piece of *Grecian* Gallantry; yet they don't fall so short of it as not to be an impenetrable Mystery to the Atheist, without the Interposition of Providence. Not to mention how this Passion is often
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the Means of breaking through the most sacred Barriers, and overturning the most fundamental Systems of Government; the tragical Scenes that daily ensue from our Love-intrigues must surely strike the Atheist all on a Heap.

(16.) Two intimate Friends, inseparable Companions, reciprocal Sticklers in each other's Interests, as well in Adversity as Prosperity, are unfortunately smitten with the same young Lady. Neither of them suspects as yet to have the other for a Rival, wherefore both do their utmost to keep Counsel; but this Passion, always impatient of Concealment, transpires in spite of all their Care. Here commences the strange Metamorphosis of these Sparks; all their former Sentiments of Friendship, Confidence, and Intimacy degenerate into Distrust, Coldness, and Antipathy for each other. The innocent poor Lady, mistrustful of no mischievous Consequence, and perhaps meaning no more than to carry it fair with both, very inconsiderately presents one with a Pinch of Snuff, or some other seeming Token of her Favour, which soon after costs him his Life, and that by the Hands of his monstrously b—t—l—d Friend. How many Rencounters and Challenges do

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we find, without a Woman's being, in *one* Shape or other, at the Bottom?

This Instance relates especially to Men of the first Rank; but if we come to the other Extream, the Atheist will find amongst the lowest Class of People, something, if not so shocking, every Bit as unaccountable. The Beggar, who can scarcely live himself, is as eager for marrying and incumbering himself with a young Brood, generally more numerous among the poorer Sort, as a Gentleman of the easiest Fortune. Sure there is something here that must make the Atheist stare, as *Andrew* did at the Attempt of feeding 5000 Men with five Loaves and two Fishes! *John* vi.

(17.) How strange must it not appear to the Atheist, that *Man*, however haughty and supercilious on other Occasions, should suffer himself to be weaned from those he had contracted the most intimate Connections with, either through Birth or Education, and to be entailed during Life upon a single Consort? Can this be unravelled, unless it be considered, that Providence had irreversibly ordered him *to leave his Father and Mother and cleave to his Wife*, Gen. ii. 24.

Could the Atheist tell without Recourse to Providence, why *Man*, however superior

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rior in Force, and naturally jealous of his Prerogatives, should constantly suffer the Woman to take place of him, and to be deemed himself but as the Satellite of this Morning-Star?

If the Atheist should borrow this Precedency from a Charter granted to some warlike Amazons of Antiquity, he should have first considered, that, as we see no Remains of that Valour now-a-days, their Degeneracy, like the Effeminacy of modern *Romans*, should rather be an Inducement to treat them with the more Contempt; wherefore, these former Exploits are very unwarrantable Facts: And, indeed, it seems more than probable, that, like the Females of other Kinds, Women have always been the weaker Vessels, and designed so by Nature, which has allotted the Nursery of the Children, and the other Family Affairs within Doors to their Province; whilst the *Men*, as more vigorous, are to carry on its more toilsome Concerns abroad; so that one of these Heroines would appear to me as great a Miracle in the Field, as a Cot would a Monster in the Nursery or Kitchen.

This Opinion, far from being singular, is agreeable to the very Scriptures, and confirmed by the common Persuasion and Practice

SECT. IX. Of P R I D E. 99

Flame of the Fair Sex: But finding upon Trial that his Proofs of Manhood don't answer, the very Sight of him becomes on a sudden so insupportable to her, that, far from consenting to cohabit like Brother and Sister, she moves Heaven and Earth to undo the *gordian* Knot; tho' at the same Time, *Casimir* has all the other necessary Qualifications to make *Arebella* the happiest of Wives. I fancy this Kind of *Friendship* has scarcely its Fellow, unless that of the Brutes, and that the Ladies won't be fond of adopting it, especially as it sottishly prefers a few interrupted Moments of extatical Slumber, *Wisd.* vii. 2. to a continued Series of the most comfortable Enjoyments in Life. Much more could be said upon this Head; but the Subject being of so lubricious a Nature, hinders my dwelling upon it.

SECTION IX.

Of P R I D E.

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SECT. IX. Of PRIDE. 99

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SECTION IX.

Of PRIDE.

(1.) IF we pass from *Lechery*, properly called *Carnality*, as it takes its Rise from the Ticklings of the Flesh, to *Pride*, which proceeds from the meer Concupiscence,

science, or Desires of what we call the Spirit, we shall find such Incoherencies as can't be unriddled, without applying to a superior Providence; which the following Reflections will evince to a Demonstration. *Glaucus*, a poor Lad, hard set for Bread in the Country, ventures up to Town, in Hopes Fortune in her Hurry might perhaps throw something in his Way. Upon his Arrival, he is very luckily pick'd up by *Democles*, a rich Trader, who enlists him in the Number of his Retainers, (his wretched Figure disqualifying him as yet for a Domestick) meerly for the Sake of cleaning his Children's Shoes, keeping their Rackets, Marbles, and other Play-toys in Readiness against their Recreation Hours, and attending them to the Academy, Church, and other Places, designed for forming their Minds to Religion, Politeness, and Learning. Here it plainly appears, how impartial kind Nature is in the Distribution of her Favours, *Deut. x. 17.* This *Foundling*, perhaps bred up in some Wilds, has such bright, tho' rough-hewen, Parts, that, only by looking on, or, which is more likely, over-hearing the Lessons given his little Masters from the Street-Door, where he is in waiting, he soon outshines these tenderly brought up
Cockneys.

Cockneys. *Democles* remarking his Genius, resolves to pay regularly for his Schooling, and spare no Cost to procure him all the Opportunities of improving, with a View, no Doubt, that he should one Day turn out a useful Person in the Family. In Fact, finding after a little Time, that he is completely conversant with all the Branches of Business in his Way, he intrusts him with the sole Management of the Compting-house, to indulge his Pleasures, and enjoy himself with more Freedom: So that in a few Years, instead of being useful, he becomes, by *Democles's* being above his Business, the Hinge on which the whole Family moves. As he has it in his Power to give but a blind Account of his Administration, *Luke* xvi. 6. instead of being discarded he is taken into Partnership, for the whole Stock in Trade. *Democles* soon dies: As no other Education would have served his Children but that of the first Quality, *Democrides*, his only surviving Son, is such a high Flyer, that he can't stoop to Business; wherefore trusting to his Patrimony, he dissolves the Partnership: But having no Estate to support his Extravagancy, he soon runs through his Fortune. *Glaucus*, who drives a flourishing Trade, keeps his Equipage, Livery,

&c. in the grandest Taste, is applied to for some present Relief, which he not only gratefully grants, but promises him all possible Assistance, provided however, that he keeps his Distance; for Fear, to be sure, that his shabby Appearance might disgrace his Table, or, which would be still worse, revive the Memory of his having formerly been Shoe-black to this Spend-thrift.

Thus we find Numbers of those, who suddenly start up Gentlemen, grow so very vain, nay, and overbearing, that they frequently contemn and lord it over their *poor* Acquaintance, whence the Proverb: *Set a Beggar on Horseback*, &c. as if they would make People believe they themselves had rode into the World in a Coach and Six, or that their present Fineries, or former Tatters, made them the better or worse Men. A Rodomontado beneath the least Glimpse of common Sense.

(2.) This indeed is more ridiculous than it is pernicious; but there are other Effects of Vanity, which are equally both. *Potentia*, after a considerable Stay at her Country-Seat, comes to Town: Tho' there is neither Act of Parliament, nor any other Law extant, that regulates the Order of visiting

sitting on the Occasion; yet, if the Ceremonial of the Time is such that her Neighbours are the first to pay their Compliments, she will carry the Resentment of their Neglect into her very Grave. If two Gentlemen come full against each other the same Side of the Street, ten to one but there will be as bloody Noses about who shall have the Wall, as if two Gladiators fought for a Purse of Guineas. A Parcel of Gentlemen, that for Years past have spent their Evenings together at the Tavern, will, upon a trifling Punctilio, so separate into different Factions, as never after to herd together, nor cease charging each other with slurring Reflections. Pray, is it not the Heighth of Madness, for Christians especially, in whose Law it stands recorded, that the endeavouring to gain over and pacify an incensed Brother is a necessary Preliminary towards rendering their Offering acceptable here, and averting a most rigorous and remediless Treatment hereafter, *Mat. v. 24.* to disturb an harmonious Amity for the Sake of an idle Formality? On Pretence that they are not the Aggressors, they forfeit the glorious Title of Children of God, *Mat. v. 9.* What can be more foolish? They wish no Harm to each other; tho' they keep as great a

Distance as if they excommunicated one another from the Bottom of their Souls : What inconsistency here is ? That tyrannizing Pride worries them to such a Degree, that they want Leisure to consider that our Lips and Hearts don't always go together. The Uprightness, especially of a strongly biassed Soul, is so delicate a Point as to be easily misapprehended. We may cry, Lord, Lord ; but never be the nearer the Kingdom of Heaven, *Mat. vii. 21.* we may compose Epitaphs, and erect Tombs to the Memory of our deceased Parents, without shedding a single Tear, *Mat. xxiii. 31.*

I am sorry to say, those very Messengers dispatched from above, upon the important Errand of inculcating Humility, *1 Cor. i. 21.* who take *Vanity of Vanities, and all is Vanity*, *Eccles. i. 2.* so often for their Text, shew but too plain that their Principle of Conduct is not always to act up to what they preach, *Mat. xxiii. 3.* they are often so huffish, that no Seats will serve them but the Head-benches ; no Signature, but the first ; no Titles, but those of Master and *Rabbi* ; no Garments, but puffed Philacteries, and trailing Robes, *Mat. xxiii. 5.* and, which is still more comical, they fancy the Rank thus indulged them to be their
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indefeafibly hereditary Right : Sure it muft denote a Kind of Stupidity (an Ignominy never offered the Gown) that a darling *Benjamin*, *Gen.* xlii. 38. for being put at the Head of a Table, or a little *Joseph*, for wearing a new fashioned Frock, *Gen.* xxxvii. 3. fhall, in Oppofition to their Instructions, *Mat.* xx. 26. give themfelves the Airs of claiming the Primogeniture. As the Atheift might juftly pretend, that the cunning Work of our fared Fanes, *Exod.* xxxvi. and Sumptuousnefs of their Hieroglyphicks, (whilft perhaps the living Temples of the Lord, *1 Cor.* iii. 16. are left to be provided for by Nature) which ftrike the Curiofity of Strangers more than the Architecture of our moft ftately Palaces, are the Effects; not of Oftentation, but unfeafonable *Pfal.* xlix. 13. Bigotry, I am too generous an Enemy to make ufe of fo unfair an Argument.

(3.) But to enter more particularly into a Detail of Man's Emptinefs, the Prophet *Iſaias* obſerves, iii. 16. that the Daughters of *Sion* walked with Statelinefs, and wantonly glancing Eyes. Amongft the Trinkets he fums up, which they uſed to give a Luſtre to their Charms, our Knots, Hoops, *Dreſden* Work, *Bruffels* Lace, Rings, Ear-rings, Necklaces, &c. would have made a taring Shew.

No

No Age of the World has improved Drefs, Accoutrements, and Furniture, into fuch a Pitch of Foppery as our own. Mafter had rather be tormented with Corns than not to have his Pump clung to his Foot. Mifs muft have a Pair of Stays, tho' ſhe knows their Tightnefs diftorts more Shapes than the Midwife or Nurſe, and very often ſo, that our Sacks and *Pet-en-laires* can ſcarcely hide the Boſs. Her Stomacher muft be thick ſet with as many Diamonds as would put ſo many indigent Families above Want; tho' ſhe can't perhaps tell the Difference betwixt a Pearl and a Pebble. The Width of her Hoop muft be of ſuch a monſtrous Size, that ſhe crouds us at Table, and ſtops our Paſſage in the Street; tho' to her own Knowledge, it takes up more Stuff, and wears it much faſter, inſpite of the many Shifts made by both her Hands, alternatively employed to keep it from rubbing againſt the Poſts. The beauifh Cavalier, loth to diſcompoſe his Curls, wears the Hat under his Arm, tho' he ſhould apprehend that the Cold he catches from being bare-headed ſhould end in a galloping Conſumption. Madam muſt lay out large Sums in China, to ſet off her Beaufet, Tea, and Side-Table; tho' ſhe is ſenſible it is liable to be
ſmaſhed

smashed to Pieces by a single Trip from her pretty Pufs. She must have her Gown, Curtains, and Hangings, of the richest Satins, and Damasks; tho' she foresees they are to be stained and streaked, when the Cat wants to cock his Tail, or Pug to lift his Leg: The Stuff they are made of must not retain the natural Colour, let it be never so damaged in the Dye: It must be striped, figured, and flowered; as if, like a certain theatrical patched-up Dress, it was intended to divert her Company. Her Kitchen Tacklings must be of solid Plate; tho', for ought I see, our Victuals eat as well off a Trencher. Her Table-Linnen must be all chequered, as if a plain-woven Rag would not do as well to wipe her greasy Lips.

Nay, our very Funerals, what with their Cavalcades, Escutcheons, Flambeaus, Feathers, &c. are grown so excessively pompous, that we are carried to the Grave with more Splendor than to our Wedding, that the Hearse looks more like a triumphant Chariot, than a Carriage fitted out for the Interment of a stinking Corps; and that the very Tombs erected to our Memories appear Beds of State, rather than Urns to lodge our Cynders.

(4.) If

(4.) If we go thro' the different Ranks of Mankind, we shall find that all Manner of Handicraft is more employed in Luxuriousness, or hitting our Tastes, pleasing of others, and outshining our Neighbours, than in supplying the real Wants of our wretched Natures. What do the *Corinthian, Dorick, Ionick, and Tuscan* Orders of Architecture avail, towards screening us from the noisome Damps of the Night, or burning Heat of the Mid-day Sun, which are properly the Ends of our Dwellings? Our Modes and Fashions, for which there are set Trades, namely that of our *Merchant De modes*, which the *English* call *Milleners*, are they not so many Masks, to disguise the beauteous Strokes of Nature? To consider but the Figure of a naked Man; don't these tawdry Trumperies serve rather to set him off like a merrily dressed-out strutting *Baboon*, than to cover the Nakedness for which they were intended? Pray, is the *Papillon* intended for screening the Lady's Head? The Fly for shrouding her Shoulders, or the Muslin Apron for wiping her dirty Fingers? A plain Cloth-Jacket, would it not do as much Service as a Brocade, or a Zic-zac-wise, bedawbed with Lace, Waistcoat? A simple Beaver as a Point despagne
Lac'd

SECT. IX. Of P R I D E. 109

Lac'd Hat? Can any one assure me, that all our made-up Dishes, and great Variety of Courses, invigorate, or make more, or better Blood, than one, simply roasted or boiled Joint? Is it not more for the Sake of Flavour than Substance, that the Spice-Islands, for bearing certain Aromatick Drugs, have cost more Blood than many of our best Corn-Countries? Is it certain, that the Tincture of an *Indian* Weed, sweetened with the Juice of an *American* Reed, which makes up the Morning's Draught of our chirping Nymphs, in whose sipping Club,

*Each one interprets Motions, Looks, and Eyes,
At every Word a Reputation dies.*

Is it certain, I say, that this *elemenal Tea* affords more Nourishment than a Mess of Water-gruel? Is it likely that a Pottle of premature Strawberries will be so exquisite as to be worth a Guinea, whereas they won't bring a Shilling when in full Season? Or, that a *Turtle* is so much preferable to the same Quantity of Turkey, that it must be purchased at such an extravagant Price to set off the *Creolean* Feast? Thus what is designed by Nature to supply our Wants is, most an End, wantonly changed into Luxury

ury and Shew. Who would spontaneously fall into such Contradictions?

(5.) If we look more narrowly into what he prides himself in, we shall find either that he is nonsensical in the highest Degree, or that his great Share of *Self-Love* is not quite his own. This will plainly appear by tracing him from the Womb to the Grave: After he comes naked into the World, *Job. i. 21.* he must be helped to the Bubby; whereas the Foal, Calf, Lamb, Puppy, Kitten, &c. find out the Dug of themselves: During the Stay he makes, like the Frog, he has neither Scales, Down, Hair, Furr, nor Feathers, as most of other Creatures have, to guard against the Inclemency of the Seasons; nor any other common Necessary of his own; but must stand indebted to our fleecy Flocks, and grovelling Silkworms, for his best Raiment; to the Earth, tho' manured with the most intolerable Filth and Stench, for his Nourishment; to its Lands and Cattle, *Job. i. 3.* for his Possessions; and to its very Dross for his Treasures: Nay, the very Imperial Crown, reckoned the Summit of his Glory, is devolved to him by Dint of creeping and crouching, courting and haranguing the Mob, and very Dregs of his own Species, to whose capricious

SECT. IX. Of P R I D E. iii

cious Whims, we may, upon Examination, find all the Deliberations and Revolutions, either of the *Roman* Senate, *Turkish* Divan, or Christian Cabinet, to be chiefly owing; and, to speak of our very *Mosque-Intendants*, if an exact Parallel were drawn betwixt those that are preferred to the Rank of our hornified Mufties by their personal Merit, and others, who get themselves raised thereto through under-hand Dealings and indirect Practices, I am afraid it would be dubious at best on which Side the Balance stood.

(6.) I can compare his Abode here to nothing better than to that of a Brood of *Locusts* dropp'd from the Clouds, where they are supposed to be often hatched. Tumbling from on so high, they are first stunned with the Fall, next they flutter to and fro, without knowing where; when they are a little acquainted with the Ground they begin to nibble and nestle, but on the first frosty Night they irrecoverably vanish away, like the fleeting Mushroom, or smiling Dazies of the Field, *Job. xiv. 2.*

*What Troy once held in Peace and Pride of Sway,
Can't bribe the poor Possession of one Day.*

The busy Bee is another Emblem of many
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of

of his Adventures: She shews away whilst the Sun shines, and makes as good a Figure in hazy Weather as the most prim Lady, with her daggled Tail and dishevelled Locks, when surprized with all her Briliants in a sudden Shower; or the most sprightly Smart shuddering with Cold, blowing his Fingers, and thrusting them into his Muff, or Arm-pits, on a pinching cold Day. As to his Maladies, all the Animal Kind put together can't equal him: How distemally does this crumpled Wretch groan with the Pain but of a hollow Tooth or gouty Toe!

*What wretched Creature of what wretched Kind,
Than Man more weak, calamitous and blind?*

His Handiwork is not much more durable than his own Being: It moulders away like the puddling Moles, we see Children erect to stem the Street-kennel Brooks, that arise from a sudden Shower. What is become of the Stateliness, Magnificence, and Might of *Niniveh*, *Babylon*, and *Old Rome*, that gave Laws to the whole Earth? Of the seemingly ever-living Academies of *Athens*, and *Corinth*, those Seats of Politeness and Wisdom, those Nurseries of our antiquated Sages? Of the Wealth, Staples, and Stores, of the *Carthaginians*, *Tyrians*, and *Sidoni-*
ans,

ans, those inimitable Patterns of our monopolizing Traders? If we have the Remains of some, they are but inconsiderable, and worth the Notice but of a few Virtuosi; others lie in a Heap of Rubbish, or the Injuries of Time have washed away their very Ruins.

In making his Exit out of this Life, there is so little Difference betwixt one Man and another, that the *Crowned Head* is not discernible from the *Porter*, the *Hero*, from the *Poltroon*, nor the most *flaunting Lady* from the *common Bunter*, *Wisd. vii. 6.* notwithstanding the splendid Entertainments, costly Equipage, numerous Retinue, and signal Triumphs, they were possessed of whilst here

*How lov'd, how valu'd once, avails thee not,
To whom related, or by whom begot:
A Heap of Dust alone remains of thee,
'Tis all thou art! and all the Proud shall be.*

The *Metempsychosis*, or Transmigration of Souls, is so barefaced a Fiction, calculated to cast a Mist before the Eyes of the uncautious Vulgar, by making them believe the Heroes never die, but are only metamorphosed into other Animals, or transplanted amongst the Stars, whence the Planets derive their Names, that it is unworthy any thinking Body's Notice.

(7.) In a Word, *Man's* Lease of Life is subject to Revolutions, much more unaccountable than the Ebb and Flow of the Ocean, the Declination of the Sun, or Phases of the Moon: In the Beginning of his appearing in the World, like Animals and Vegetables, he swells to his full Growth, where, as in his solstitial Point, he sticks a while, until, being upon the Turn of Life, he rides down Hill with such Precipitation, that in a few Years, Days, or perhaps Hours, he is the same as if he had never been.

*Ah! wretched Man, unmindful of thy End,
A Moment's Glory, and what Fates attend?*

'Tis true some Romancers would persuade us,

*That Names inscrib'd unnumber'd Ages past,
From Time's first Birth with Time itself will last:
Tho' Shrine-inscriptions, which our Eyes have view'd,
Are very soon by hostile Time subdu'd.*

And yet (what plainly shews his Nothingness) if it were possible to weigh the Globe of the Earth in a Pair of Scales, it would not be found one Grain the heavier for all the Number of Men that had been on its Surface since its Formation, any more than our Church Yards are swollen for all those that have been buried in them since the Creation,

Now

Now let any one judge what a pretty Puppy this Bird of Passage, *Iſa.* xl. 6. must be, and how he must have lost his Senses to make his Brags of Gewgaws. Is it not the most fatal of Infatuations to be puff'd up with what ought to be the Object of his Contempt? And to make the very Reasons of his Abasement serve as Motives to his Vanity? Sure he must be a thorough Stranger to his own Infirmities, when he does himself so little Justice. It is true, he sits at the Helm of the whole Earth, he subdues its Beasts, Birds, and Fishes, *Pſal.* viii. 8. But at the same Time, he is plagued with all Manner of Vermin himself: He enjoys all the Comforts of Life, his Table is served with the most savoury Ambrosia, and delicious Nectar; but our Perspirations, Gangrenes, and Night-Cart Charges, more intolerable than any Dunghill, which make the Nauseousness of our Jails, Hospitals, and common Shores, plainly shew what these Dainties turn to: So that as he can't disown this, and that he will scarcely take all his unparalleled Blindness upon himself, he must allow that there is some secret Impulse at the Bottom of his *Pride*.

SECTION X.

Of AMBITION.

(I.) **A** Transition from Emulation to the Twinges of *Ambition*, will be attended with the same unaccountable Phænomenon. Sure no *Man*, in his Wits, would boast to have bred and cherished in his Breast such a dangerous Serpent as *Covetousness*, had so good a Riddance been in his Power. His carking Cares for transient Possessions bereave him of that so valuable Treasure; that Sereneness of Mind, which makes the contented Scullion, with an empty Pocket, and a light Heart, more happy than his griping and narrow-souled Lord, with all his Opulency, as will appear by this Example. *Valentinian*, upon beginning the World, happens to be so narrow-circumstanced, as scarcely to keep the Wolf from his Door: However, his daily Prayer is, that Heaven may always bless him with a Competency. Wealth he despises, Victuals even and Rayment; he ambitions in such Moderation, as meerly to prevent his falling into a necessitous Condition, the Mother of so many low Inventions, *Prov. xxx. 8.* he chearfully entertains any poor visit-

SECT. X. Of AMBITION. 117

visiting Relation in the best Manner he can at Home, and freely spends the perhaps only Shilling he has in his Pocket, on his Friend at the Tavern: In short, considering his Ability, he is a Pattern of Sociality, Good-nature, and Charity.

But let us see the wonderful Change wrought in him, by the Discovery of a Golden Mine: Fancying to himself that he has a Soldierly Genius, he has a mighty Mind to bear Arms; but apprehending that a Preferment in his own Country might meet with too much Difficulty, *Mat. xiii. 57.* he resolves to travel, and seek his Fortune in some foreign Service. Upon hearing that *Brontes*, a General Officer, of a very remotely distant Branch of his own Family, had gained great Renown in a very remote Climate, he makes the best of his Way thither, in Hopes to be advanced by him, were it but for the Sake of his Name. Upon his Arrival, he meets indeed with a cold Reception, but designed more to try his Temper, and appease the Cadets of the Regiment, justly alarmed at this Alien Fortune-hunter's coming to take their Bread out of their Mouths, than discourage his Enterprize, as soon appeared by the Sequel: For he is first put to learn his Exercise, and
all

all the military Evolutions of the best Masters, then fixed at the Head of a Company of Cuirassiers, and so gradually raised to the Rank of a Field-Officer.

Here this young Adventurer begins to moult: His Idol is Money, which he scarcely knew the Colour of before. The *Tour de baton*, *Perquisite* in *English*, which he perpetually muses to improve at the Expence of the already, but too stinted, Soldierry, he makes worth to him a double Pay. He remains a Batchelor, for Fear, he says, of giving Birth to a Brood of Beggars. He shuns the Company of his Fellow Officers, not so much for the Irregularity of their Morals, as their Gentleman-like Manner of Life: He accepts of no Treat, for Fear of a Return: The Shadow of a Guest would work him into Fits. *Andromachus*, the only Brother he had left behind, congratulates him upon his Promotion, and, not imagining but he is still the same Man as when at Home, makes bold to ask his Advice touching what is best to be done with his just grown up two promising Boys, with a View, no Doubt, that he should present each with a Pike or a Pair of Colours; but nothing has ever so verified the Proverb, *Honours change Manners*, as his

SECT. X. Of AMBITION. 119

his Behaviour on the Occasion. He takes the Hint, and makes such an Answer as has never been recorded in History: *As you have taken the Pains to get Children*, says he, *Pray do for them. I have made my Way in the World, without the Help of any Relations, so may they: As for the rest, I am sorry my present Circumstances won't afford my being assistant either to you or any one else. Adieu.* Theodorus, one of the Lads, seeing nothing was to be done by Letters, resolves to go in Person, in Order that his Presence might, peradventure, soften his flinty Soul: But lo! how he is welcomed! His Treatment to the Hopes of the Family is not unlike that of the Vine-dressers of the Gospel, *Mat. xxi. 39.* he remains still inexorable: Nay, *Valerius*, a strange Officer, that kindly offers to support the Youth in Quality of *Cadet*, until a Vacancy falls, is forbid to do it at his Peril; so that, whether altogether out of Penuriousness, or, what some shrewdly suspect, partly through the Suggestions of a Name-fake Fellow-Officer, who is thought to have strong Hopes of coming in one Day for all his Mammon, the poor young Fellow is sent adrift without a Word of the Language, or a single Shilling to bear his Expences back.

Quere.

Quere. First, Whether it had not been in the main happier for *Valentinian* to have staid at Home to fullfil his Doom, *Gen. iii. 17.* and dig P—t—s (this is the Root that comes nighest a Truffle, mentioned in the *French*, of any I know in *England*) in good Fellowship, than to have gone a gadding to turn Misantropist, and enrich himself by cutting off *Turks* Heads? *Secondly,* Whether a Spade or Sickle quartered in his Coat of Arms, had not been more honourable than a Falchion or Cimitar purchased on such infamous Terms. *Thirdly,* Whether it had not been a just Judgment, if *Brontes*, raising his Head out of the Grave so as to be Witness of this unparalleled Piece of unnatural Cruelty, by the Law of Retaliation disfranchised and degraded him of all his Honours and Dignities, and plunged him into his primitve Obscurity, to be succeeded in them by this his Nephew, *Mat. xviii. 34.* whose Person and Education would have dishonoured no Colours. *Fourthly,* Whether the Picture I give of this Monster of Inhumanity is not frightful enough to scare Man out of his Wits, so as to disclaim his Attachment to Riches, the Source of so much Barbarity?

(2.) This

SECT. X. Of AMBITION. 121

(2.) This Case is indeed very singular, but if we set aside a few aggravating Circumstances, it won't appear quite so uncommon. *Jeffery*, a menial Servant, fancies a couple of hundred Pounds would render him compleatly happy, and rid him at once of his State of Servitude and all Anxiety. As he despairs of ever making up the Sum, he thinks it Folly to procrastinate the Enjoyments suitable to his low Station; so baulks no merry-making Match proposed by those of his own Rank: But finding that at the End of the first Quarter, the Cards and other Veils have answered so well, that, all Expences paid, he is three Guineas in Pocket, which, at that Rate, would amount to two hundred Pounds, in less than seventeen Years, he begins to consider that if his Place is worth so much when he makes much of himself, how much more would it not be worth with proper Economy? In Fact, from that Moment he begins to debar himself of Pleasures, retrench Superfluities, &c. So that in about a dozen Years he compasses his Ends: But what is amazing is, that he becomes the more solicitous, unsociable, and unneighbourly, as his Guineas multiply, and that, instead of throwing up the Service, he continues it until he is
past

past his Labour, and quite incapable of enjoying the Fruits on't, when he becomes so near and mistrustful, that he is burthensome to himself, and an useless and unsupportable Plague to others.

This I fancy, may be easily found to be the Miser's Case: So true it is, that Wealth is incapable of satiating the Heart, or ennobling its Sentiments, that if our gracious Sovereign attained the long-wish'd for universal Monarchy, he would still be uneasy to push his Conquests into some undiscovered World; and that it is frequently observed, a Man has the more generous Soul the less he can afford, is more free, for Example, of his Bottle, with a Crown in his Pocket, than when worth some Hundreds.

(3.) Avarice not only prevents the Effects of Man's Munificence, but even subverts his very Notions of common Justice. His unmeasurable Ardour for extending the Boundaries of his Fortune is often attended with the Forfeiture of Honour and Honesty, his dearest Endowments.

The most solemn Engagements will be trampled under Foot, when they are found to clash with his Interest: He will spit upon the most strict Alliance, nay, and sacrifice the Ally to his Enemy's Rage,

as

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as soon as they cease to serve his Turn; as if this perfidious Covenanter, *who dares think one Thing, and tell another*, looked upon others but as Cat's Paws, or rather Bread-spoons, which we generally eat after they have helped us to sup the Porridge. He will explain away the most plain Treaties, to re-assume what he had for ever renounced therein, for him and his. He says, indeed, that Matters are altered, that some Things have happened afterwards, which would have been excepted in the Agreement, had they been foreseen, and consequently must render it void; as nothing can be binding that had not been stipulated; and that nothing could have been stipulated that had not been known; an agreeable Lesson of *Bargain-repentance* to those fickle Husbands, who upon discovering the unforeseen pettish Temper of their new-married Wives, could, agreeably to this Doctrine, repudiate them.

What Arts does he not use to palliate his Concussions and Frauds? Be they never so crying, he brings them in under one Appellation or other of a just Debt, undoubted Right, or free Gift. *Bribery* he calls Liberality, *Usury* Premium, *Simony* elemosinary Stipend, *Murder*, Bravery, *Avarice*,
M Am.

Ambition, *Rapine*, *Dexterity*, *Usurpation*, Conquest, *Sophistication*, refining, rectifying, &c. but to refer the Extortioner, Usurer, and Simoniack to their proper Effays, and overlook those voracious Cormorants, who suffer themselves to be so basely intoxicated with our Court Holy-water, as to sacrifice their Conscience for the Sake of a petty Pension: Let us see if his more fashionable Practices and Struggles for Property will stand any equitable Test.

If there be a Famine in a Country, with what Conscience can the Corn-factor freight a Ship for that Market, and lay hold of this publick Calamity to have his own Price? If one Man has a longer Purse than another, will that justify his outing the poor Fellow of his Farm by outbidding him in the Rent? If another sets up in Opposition to me, will Rivalry in Business, of whose creeping into the very Sanctuary *Luther* and *Thekelius* are deplorable Instances, warrant my flinging Dirt upon him, or rejoicing at his Downfall? If young Master has a Fancy for a Hobby-horse that appears richly accoutred, with what Justice will the Toyman raise its Price, because the Child takes Lacker for real Gilding? If *Bradeas*, a Parish-Officer, receives considerable Sums
to-

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towards the Support of the Work-house, has he therefore a Right to embezzle in fine Cloaths, and guzzle away at Discretion, large Shares of these Pittances; because, as he is a leading Man, he is pretty sure the Poor won't dare take him to task for Mal-administration at the Risk of their Places? If a Lady is careless enough to overlook, or rich enough to bear a trifling Loss, will this justify the Mantua-maker's Cabbage, or the Trade our Piece-brokers carry on with these Shreds? If a Jockey would get rid of a broken-winded Gelding, Pray how can he answer quacking, and pampering him to be palmed for a sound one on the Buyer?

(4.) Nay, the very Distributions of Man's Favours and Charities are not always clogged with Equity and Disinterestness. *Demogorgon*, and *Gorgias*, two Beggars, post themselves in the same Street: The Neighbours, observing that the Passengers, touched with the feignedly piteous Plight of the first, croud him with Alms, whilst the Ingenuousness of the other draws no-body's Attention, vie with one another under the Cloak of Commiseration, which shall send him the first and best Plate from off their own Tables, very likely that, as in all Appearance he is worth Money, he might one

Day insert their Names in his Codicil; whereas the other poor Fellow is debarred their very Offals.

Hence it is observable, that it is as much the Fate of Poverty to beget Poverty, as it is the Property of Money to get more, *Mat. xxv. 29.* which unnatural Practice of greasing the fat Sow in the Tail has most shamefully infected all Ranks of People, has crept to the very Feet of our Altars. The Incumbent, that has but a slender Living, stands a bad Chance to be honoured with a Presentation; whereas he that lives in Clover will be crammed with Cures and Sine-cures, until he is ready to disgorge. His *Grace's* Almoner, that lives on the Fat of the Land, for holding forth once a Week, will be frequently invited to the best Gentleman's Table, and most elegantly entertained; whilst the poor Curate, that does all the Drudgery, and lives upon Providence, must repair to the Ordinary. As if like the Vultures, that never flock where there is no picking, *Mat. xxiv. 28.* Man sought himself in all his Actions.

(5.) No one that knows the World can be ignorant that these, amongst an Infinity of others, are the Maxims of its Children, *Luke xvi. 8.* there is hardly any one of them

SECT. X. *Of AMBITION.* 127

them that has not its Patrons to stickle hard in its Justification: But I could never see how either of them could be made out cleverly to be doing as we would be done by. The Arguments offered in particular to dispense with us from disclosing the secret Flaws of our saleable Goods are nothing like satisfactory. If a Man indeed takes me in, in the Sale of a Thing, it may possibly be a warrantable Defence to bite him in my Turn; but to impose upon a third Person, which some do countenance, would be like striking my next Neighbour for my having been struck by another.

The Pretence, that he who cries stinking Fish can never vend it, is vain; for as there are more that buy for Cheapness than Goodness, he will seldom want a Customer for his Ware, be it never so faulty, provided its Price be lowered accordingly: But, supposing that it were to remain on his Hands, is he not the most proper Person to be the Loser? For, if Possession sometimes makes him a Gainer, there is no Reason why on some Occasions it should not make him a Sufferer. So that I can find no Plea to justify these Practices, unless it be pretended, that there is a tacit Convention betwixt all Nations, whereby he that possesses himself

of a Thing, it is no Matter how, and can keep it after having broke through all Opposition, may be deemed the rightful Owner; as if the Principles of common Justice from Man to Man, were reduced to those of Club-law, and Scrambling. And in Fact, if we only consider the favourable Light the most barefaced Invaders of other Men's Properties are often put in by the Generality of Mankind, there is no Room to doubt of this implicit Paction.

(6.) *Thetbybius*, a Knight of Industry, is so very ill principled as to stick at nothing to make his Way in the World, which renders him so very detestible, that no honest Man would be seen to keep him Company. Having failed in all his sinister Projects, he at length resolves to turn Pirate; for which Purpose he associates himself to *Rodolphus*, *Bacchomon*, &c. a Crew of as desperate Fortunes as his own, that, fighting with the Halter about their Necks, they should be always ready to attack the first-rate Ships, without either giving, or taking Quarter; their small Fleet becomes in a little Time so formidable to the trading World, that Men of War are sent out to scour the Seas of them: But either they are out-failed by these *Buccaneers*, or so briskly

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briskly received, as to be obliged to sheer off. In short, Navigation is become so impracticable, where they haunt, that they block up the very Ports; which makes the Consternation so great, that the mercantile Towns, who are the greater Sufferers, earnestly desire a Parley. The Capitulation is signed, and the *Rovers* condescend to quit the Seas, on Condition, that an Amnesty or general Pardon for all past Trespasses shall be granted them, and all Outlawry repealed, that they shall be left in full Possession of their Plunder, enjoy henceforward all the Prerogatives and Liberties of the most peaceable Subjects, and be put upon a Par to all Intents and Purposes with *Balduinus*, *Democidus*, and other *Marine Hussars*, that had Letters of Mart given them to cruise against the common Enemy of their Country; upon which they unload their Treasure. Waggons and other Land-Carriages, escorted with a Detachment of the standing Army, are employed to convey it Home. The Government, pinched for Cash, is granted a considerable Loan: A Star and Garter given in Return, qualifying this *Head-banditto* and Children, who, as the Adage sounds, may reckon themselves happy after their Father is gone to the D—l, to sit Jig by Jowl with the prime

prime Quality, make them be careſſed and courted for their Company by the tip-top Nobility ; nay, and which is worſe, ſcreen them from the very Rigour of the Canons, that order a Reparation on the Occaſion ; which proves to a Demonſtration, that according to the general Practice, a little Time will change a Poſſeſſor *de facto* into one *de jure* : For this Story, tho' perhaps made, may be eaſily matched in the ſurpriſingly ſudden, but real, Riſe of many reputable and illuſtrious Families, which of Courſe muſt owe their Birth to ſome unwarrantable Machinations.

Has *Julius Cæſar*, in open Violation to the moſt ſacred Laws, not wreſted the Sovereignty out of the Senatorian Hands? Yet what can be more reſpectable upon Earth than the thus uſurped Imperial Dignity and Crown, *Mat. xxii. 21* ? If People looked back into the Title-Deeds of their moſt undoubted Rights, perhaps but few of them, eſpecially in Countries but never ſo little liable to Revolutions, would bear ſcanning, if we condemned Violence and Tricking : So that what is generally obſerved of the Smuggler, may be well applied to the Cheat, and Soldier of Fortune, *viz.* That his Sin is mortal when caught, but only a Peccadillo when

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when he gets off with his Booty, or what some People hold of *Usury*, viz. that it is always criminal until it becomes a common Practice.

(7.) That private Dealing should be liable to over-reaching is not so admirable, but that Selfishness could have so fatally crept into the Practice of the Bar, and Use of the Sword, calculated to redress our Grievances and defend our Properties, is most unaccountable. If we suppose the subtle *Jurist* strictly honest in declaring his real Sentiments, we must doubt his Judgment, and call his Flow of Language meer Bill-wit. It is confidently reported (from the Practices, it is to be hoped, but of a few rotten Members, scarce ever wanting in never so credible a Calling) that he won't baulk a Cause be it never so suspicious, as if a Fee had been the Criterion of its Justice; because, says he, to reject the Job would be presuming too much of his own Ability; whereas when it comes to be tried, the Judge may possibly pronounce in its Favour; which Principle, if once admitted, would make the worst of Causes maintainable, *John* xix. 16.

But If I don't undertake it, says he, another will, who won't, nor perhaps can't,
do

do it all the Justice possible, which is the common Plea of all those, that either in Church or State embark in a dirty Business: But I can't conceive where he could have learned, that a Set of Baristers being determined to patronise any, however equivocal Cause, will excuse his being before-hand with them. Sure this can't be a Christian Tenet ! If the World is arrived at such a Pitch of Wickedness that Scandal is unavoidable, will this exculpate him that gets the Start of another in giving it? *Mat. xviii. 7.* Can the Parson safely marry a Couple, within certain Degrees of Kindred to prevent their going to the *Fleet*?

He is said to advise his Client to part with no Writings in his Power, tho' it should happen to be his Antagonist's undoubted Right; and give him no Eclaircissements, that, being thus distressed, says he, and unable to pursue, he might be brought to your own Terms; which is as unfair in any tolerable good Cause, as to draw his own Sword upon a naked Man, or refuse to pay a just Debt for Want of an Acknowledgement. Possession is indeed eleven Points in the Law; but not when the Property is certain, as here. I forbear mentioning the many Demurrs, Delays, and other idle Formalities of our Courts, notoriously tend-
ing

SECT. X. Of AMBITION. 133

ing more to protract the Suit than administer Justice, in order to hasten to the Devastations *Avarice* is necessary to in a more awful Tribunal.

(8.) That unlucky *meum ac tuum* is the Source of so many Desolations and Massacres, of such irreparable Losses of our Fellow-Creature's Blood, as would make a Savage blush. Our Field-nurseries, tho' intended for our Defence, instil such false Punctilios of Honour, that the offensive Arms are as often wielded as the defensive; that a Shilling, or a Sneer, are as much as our Lives are worth. They espouse such sanguinary Maxims, (*to die or conquer are the Terms of War*) that our Cock-pits, Amphitheatres, tournament Areas, and such like Scenes of Blood-shed and Battery, are generally crouded with this Sort of b—dt—y academical Gentry, often headed by *Belero-phon*, the Minion of the People, 1 *Kings* xviii. 7. the better, as it were, to be injured by these barbarous Spectacles to the most outrageous Manlaughter, just as the Butcher besmears his Puppies with the Blood of a gored Ox, to ripen them the sooner for the Bull-bating; tho' we daily see, that,

*Fight or not fight alike Reward we claim,
The Wretch and Hero find their Prize the same.*

Alike.

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*Alike regretted in the Dust he lies,
Who yields ignobly, or who bravely dies.*

Unless the dismal Fate of *Patroclus'* man-
gled Body,

*Which Greeks and Ilians equal Strength employ,
Now to the Ships to drag, and now to Troy.*

be supposed to make the honourary Di-
stinction, or a Niche obtained amongst the
vain Imageries of Fame,

*Where Heroes in animated Marble frown,
And Legislators seem to think in Stone.*

Not to mention those Swarms of *Goths,*
Hunnes, Vandals, Danes, and *Normans,*
that in the Days of Yore, ransacked and so
infested their Neighbours for the Sake of
Pillage, as to put all to Fire and Sword:
Our modern more civilized Warriors, dis-
membering some adjacent Territory, Sword
in Hand,

*Whose Lust is Murder, and whose horrid Joy,
To tear their Country, and their Kind destroy.*

can't be more justly compared than to a
Pack of growling Hounds tearing a Carrion
Limb from Limb; and the only Advantage
they can pretend to have of those Savages,
in Point of Humanity and Tendernefs of
Bowels, is, that by their Punctuality in the
Ob-

SECT. X. Of AMBITION. 135

Observance of Military Discipline, they perpetrate by set and studied Rules the very Barbarity which those Miscreants did by a Sort of Instinct.

What a Scene of farcical Incoherencies here is! How romantick would it not appear that an *Indiaman* should have lost his Passage in catching flying Fish? That the Crew fell to cut one another's Throats in a Shipwreck? That the Malefactor had ordered a sumptuous Dinner at the Half-way-house to *Tyburn*? Or that any one could be so overseen as to attack his Neighbour, whilst he himself has Work enough at Home to conquer his private Resentment? And that on the Score of a Bawble, of perishable Riches, so liable to be spoiled by Moths and Rust, and stolen by Thieves, *Mat. vi. 19.* whose Sweets are deceitful, *Prov. xi. 28.* and the same not to be enjoyed beyond the Grave, *Eccles. v. 14.* Now as these are the ridiculous Consequences of this all-grasping Vice, which, like Wild-fire, has over-run all the human Species, from the Beadle to the Scepter, from the Shaveling to the Tiara, whose Inheritance is said to be the Lord, *Numb. xviii. 20.* So far that *no Pay no Swiss, no Penny no Pater Noster*, are grown into Proverbs, and that it casts the
N deeper

deeper Root the older a Person is, Man must disclaim it, if he has any Shame left.

SECTION XI. Of INTemperance.

(1.) **T**O conclude my Remarks on Man's Passions with his *Intemperance*; where could we seek out the Root of that Bane of Mortals, which, by defacing those masterly Strokes that assimilate them to some Divine Prototipon or Model, *Gen. i. 27.* depresses the Drunkard and Glutton below the Rank of Beasts? *Man* would betray a more than common Weakness to challenge it: For, what more can the cloyed Epicure boast of with his *French* Cook, Confectioner, &c. than to have choaked up the common Shore? Or the guggling Topper, who fillily makes the Bumper his only Delight, the Test of his Loyalty and Amours, than to have washed it down? Sure if the Sot could but take a serious View of his staggering Pace, hung-down Head, dribbling Chops, bespawled Cloaths, bespewed Hearth, Yard, &c. and hearken to his faltering, mumbling, and nonsensical Speeches, which make him the
Laughing-

SECT. XI. Of INTEMPERANCE. 137

Laughing-stock of the Rabble, Table-talk of the Town, and Aversion of the sober Neighbourhood, he would be so far out of Conceit with himself, as to disclaim this frightful Metamorphosis.

(2.) It is amazing that, notwithstanding this frightful Aspect of the Swill-bowl, our fuddling Bouts are become so fashionable. The Company, where at first you could hear a Mouse run, gradually becomes so noisy by the Noddle-heating Wine, that you must bawl downright to make your next Neighbour hear. The sculking Votaries of *Cupid* sacrifice in the Dark, whilst *Bacchus* is censured in the very Face of the Sun. It is become one of the most essential Duties of Society to seal every Business with good Chear, or a Bottle: The Gentleman thinks he can't make his Guests welcome unless he plies them so hard with the Glass, both by Example and Entreaties, as to force them to knock under the Table, and all this under the Cloak of Generosity, which the P—l—te, in making free with the Patrimony of the Poor, would call *Hospitality*, 1 *Tim.* iii. 2. The Loyalist, that perhaps would not unsheath his Sword, unless by Vaunts, in the Defence of his King, will on his Birth-day drink himself so blind

with Royal Healths, as scarcely to see his Way Home.

*This fearless Hero dares an hundred Foes,
While the Feast lasts, and while the Gobblet flows:
But who to meet one martial Man is found,
When the Fight rages, and the Flames surround?*

The Gallant will never be tired of toasting as well as serenading his Sweet-heart. The Seller had rather bate Six-pence of his Price, than strike a Bargain without a Pot. The Bigot will solemnize the Feast of his Patron Saint, by getting merry, tho' he should not drop a single Prayer to his Honour, or but very perfunctorily, all the Day. The Freeman would look upon it as a Disrespect shewn his new-elected Lord-Mayor, not to prepare himself with a Couple of evacuating Doses to make Room for his Treat. The very Drudge, whose Livelihood is so dearly bought, in spite of the Importunities of a brawling Wife, alarming the Neighbourhood to get him Home, will tarry so late at the Ale-house, till he has spent what would have supped his squawling Brats, and perhaps pawned his Rags to Boot. In short, the Disputes arising from never so interesting Subjects, are generally determined in most Societies by a Wager, calculated in one Shape or other more for the

SECT. XI. *Of INTEMPERANCE.* 139

the Benefit of the Belly than Brain: Nay, the World is arrived at such a fine Pass of preferring one to the other, that, to promote a rural j—k—t—g Jaunt, a Gentleman will chearfully fling down his Crown; whereas, upon being presented with the Proposals of a Six-penny Pamphlet; it is Odds but he will magisterially declare, that, far from encouraging any new Performances, he would with Pleasure burn three Parts in four of all the Books in the Nation. Man should be a Braggadocia indeed to claim the Incentive of these Fooleries: The Reasons assigned for this last Piece of extraordinary Zeal I can't overlook. These Tracts, says he, are either tainted with prophane or heterodox Principles, or only Catch-pennies, containing but what had been taught by others over and over; but granting the Charge, which is naturally retorted against the g—l—yg—t, he must tell us, why the Champion of Religion, like the gallant Soldier, should not be so eager for a Scene of Action, as to be as fond of knowing the *con* as the *pro*? Or why the doctrinal Piece could not as well be new-modelled, as a Wearing-apparel new-fashioned, *as all Arts are but Nature methodiz'd.*

(3.) Here it may appear shocking to some, that making all the vicious Inclinations of Man center in God, he must of Course be the Author of his criminal Actions, which is not consentaneous to the Notion we have of his inviolate Sanctity.

This Objection does not proceed from the Atheist, who would easily find his Account in the Lewdness of a God, whose strict Holiness is in Reality the greatest Exception he has to him; but from the timorous and scrupulous Zeal of his most ardent Abettors, who are deservedly alarmed at whatever may prove derogatory to the God-head: Hence *St. Paul, Rom. ix. 14,* denies the Predilection of *Jacob* to be unjust, tho' attended with the manifold Misfortunes of the reprobate *Esau*, and maintains, *Rom. vii. 7.* the Righteousness of the Law, whose Knowledge is however occasionally the Root of our Transgressions: Wherefore God could possibly be at the Bottom of our Crimes, to spur us on for the Good of the whole, in which Sense *there is no Evil in the City which the Lord has not done. Am. iii. 6.* And yet the entire Guilt be on our Sides, inasmuch as we fall short, or, in the Heat of our Career, go beyond the prescribed Bounds.

I must

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I must own then that, supposing God had resolved to perpetuate the Earth, and ordered Man to stock it, it is reasonable to think, that he must have instilled into his Nature all the necessary Means for that Purpose; *he that wills the Ends, must will the Ways*, which can be no other than the said Passions; for to prank ourselves up foment Affection, which is the Mean-spring of *Lasciviousness*, as this is that of *Procreation*: If we had not a Tendency to Epicurism, or a particular Relish for our Victuals and Drink, what would become of our Individuals? If that fordid *Avarice* and hoarding Spirit did not prevail amongst Men, what would become of their Children, before they were able to provide for themselves? But it is not in the *Passions* the Fault lies, it is only our own Awkwardness of curbing them, and holding the Reins even, that is criminal: Who can blame a Rider that whips and spurs according to his Manage-Rules, tho' his Horse should turn out a Jade, or unexpectedly prove so untowardly mettlesome as to break his Neck? Who can charge the Legislator with the Indiscretion or Intemperance of his Subjects, if, after having ordered them, out of Spirit of Abstemiousness, to fast until after Evening Prayers, they
put

put these off till the dead Time of the Night, or notably anticipate them, to make good Chear and Junket the Remainder of the Day.

(4.) Moreover, supposing I not only maintain God to be the Author of our Passions, but allow him besides to be, at least, the concomitant Cause of those fatal Consequences that ensue therefrom, what I intend to enquire into elsewhere: Yet, I don't see how he can be charged with his Share of the Guilt, any more than a Surgeon that cuts off a Limb, to prevent the spreading of a Mortification, or orders his Patient a convulsive Puke to promote the Circulation; for the System of our World, like that of the Human Body, necessarily requires for its Support a constant Rotation of its Parts, which are observed to succeed one another so regularly, that it is reckoned but an ill Wind that blows no Body good, and that the Corruption or even Removal of one Thing is always attended with the Generation or Accession of another. Thus the Grass, after undergoing many Changes in the Body of the browsing Beast, is transformed into Dung, which, by manuring the Ground, is changed anew into Grass: The degenerating Breed of our Coursers is mended by
our

SECT. XI. Of INTEMPERANCE. 143

our *Arabian* and *Barbary* Steeds: The Seed of our very Pot-herbs is insensibly marred, unless recruited by foreign Supplies: If the Sea loses on one Coast, it is observed to gain on another.

With Regard to human Affairs, Experience shews that War begets Poverty, Poverty Peace, Peace Plenty, Plenty Luxury, Luxury Pride, Pride War. The *Assyrian* Empire, founded by *Nimrod*, Gen. x. 10. was relieved by the *Persian* under *Darius* and *Cyrus*, Dan. v. 31. This by the *Grecian* under *Alexander*, 1 Mac. i. This by the *Roman* under *Julius Cæsar*. In the *West* succeeded the *Franks* under *Charlemagne*, and to these succeeded the *Germans*, or *Austrians*, under *Radolph of Ausperg*, who continue to this very Day. In our own Country, we find that, without mentioning the *Samothean*, *Albion*, *Trojan*, and other, perhaps fabulous Dinasties, after the *Britons* came the *Saxons*, then the *Danes*, then the *Normans*, then the *Plantagenets*, then the *Tudors*, then the *Stuarts*, c&c. In short, these Vicissitudes are so constant in all Societies and Families, not only as to their Persons, but also their Customs, Beings, and Properties, that a few Years Absence will make such a sensible Alteration in a whole Country,

try, as not to be easily known again; which Succession of Things to one another made the Wise-man say, *Eccles. i. 10. There was nothing new under the Sun*; for tho' the World puts on different Faces, it is reputed still the same, like the old Man, who is deemed the individual Person stepping into his Grave as coming into the World: So that the Loss it sustains from Time to Time, by the Death of its greatest Monarchs, is like that of a Window, which has no sooner a Pane broke than it is mended.

(5.) Now whether a Man is born in Wedlock or Adultery, possesses a Thing justly or unjustly, is murdered, or dies juridically, it as little effects the Bulk of the World as it is immaterial, whether I loose an Arm awake, or after a strong Dose of Laudanum, with a Saw, or any other Instrument, &c. whereas either Way equally answers the End of preserving the whole by sacrificing a Part, which will be for ever praise-worthy; as to promote the publick Good will be always commendable, let it clash never so much with private Interest. The Spendthrift, who, to the utter Ruin of his Children, runs out his Fortune, as well in Luxury, Rioting, and Debauchery, as in the Support of his Family, will be loaded with Bene-

SECT. XI. Of INTEMPERANCE. 145

Benedictions, for making the Money circulate; whilst the Miser, that hoards it up to make his Posterity flourish, has every Body's Curse. Wherefore, notwithstanding the *Rights* and *Wrongs*, and casual *Ups* and *Downs* of Humans, we must pronounce,

*All Discord, Harmony not understood,
All partial Evil universal Good;
And spite of Pride, in erring Reason's spite,
One Truth is clear, whate'er God does is right.*

¶ The Atheist may perhaps pretend, for the same Reason, that what Man does can't be wrong neither, as it would be ridiculous to declare one Accomplice innocent, after having condemned the other, being both Correlatives: But it is proposterous to attempt measuring the Divinity with human Frailty. Man has Rules given him to square his Actions by, and tho' in Reality whatever he does tends to the aforesaid main End, yet, as, of the several possible Means of preserving the whole, this alone is prescribed him, and of Course, that it would be rash in him to venture upon any other to whose Success he is a thorough Stranger, it naturally follows, that he must be obnoxious when he breaks through them: But who has tied the Hands of a God from doing what he lists? *Numb. xi. 23.* A subaltern
Officer

Officer going against Orders upon a military Expedition will be reprimanded, be his Success never so great; where a Generalissimo, in Virtue of his *Carte Blanche*, would have all the Honours of a Victory paid him: Why then could Man not be reprehensible for the self-same Action, which tends to God's immortal Glory.

SECTION XII.

Of MUSICK.

(1.) **W**AVING a more ample Discussion of the foregoing Point, until I come to the Essay on God's Providence; if we only examine our more inoffensive Amusements, even after having retrenched any criminal Ingredient that might have crept into them, they will afford us the same Conclusion. Pray what can be the Inchantment of *Musical Instruments*, that all Ranks of Men run a madding after their Melody? A certain Medley of Concords and Discords so strikes the Timpan of the Ear, that the Fife leads our Infantry on, and the Bag-pipe the *Caledonian* Plaids, with as much Gaiety to the Slaughter, as others go to the Banquetting-house; that the
Country.

Country-Wench, who lives by the Sweat of her Brow, at the gentle Touches of a common Fiddler, on a sudden quits her Distaff, Thimble, Knitting-needles, and Bobbins, to throw herself into such convulsive Startings, and Gambols, as would seem, at first Sight, to be the Dawnings of a Frenzy: And yet these are the very dislocating Fits, which, ranged into *Hops, Bounds, Balances, Pirouets, Capers*, and other pleuretick Steps, compose our *Minuets, Jigs, Rigadoons, Country-Dances*, &c. which make the Exercise of our Balls, and close our very *Galas*, or Court Solemnities.

Musick, I must own, affords an agreeable Relaxation to the Mind, and has a Power of cheering up the Spirits of the most forward and dogged Temper, 1 *Kings* xvi. 23. so far, that the Transports of his Mirth are often mistaken for the Alienation of his Mind, 2 *Kings* vi. 16. But the Question is, whence it has that Force, and how it works so powerfully upon his Limbs, as to set them so surprisngly all of a Jog. *Dancing* likewise, by the Distension and jolting of the Parts makes the Fluids freely flow, which vastly contributes to the Health and Well-being of the Body; but our Dancers, and *Vaux-Hall* Clappers, consider this, and ve-

ry often are as little sensible on't as the howling Hounds that dance about the Huntsman for his blowing the Horn, or the Hunter that pricks up his Ears, and begins to caper, upon hearing the Pack in full Cry: So that we must borrow the Spring of this prancing Fury from some other Quarter.

(2.) But to return to the *Musician*, let us see if the Grounds of his *Orpbean* or rapturous Art is supported by any other Certainty than what is borrowed from Conjecture and meer Experience, or if its Delicacies are any better than Fancy. *Pythagoras* is said to have been the first that has put himself upon accounting for the Harmony of sonorous Bodies. Passing one Day by a Forge, a certain Melody of the Men's hammering on the Anvil so struck him, that he stopped to see what might be the Reason on't: He thought at first the Difference of the Sounds might have been owing to the different Strength of the Workmen; whereupon, to know the Truth on't, he ordered them to change Hammers; but finding it to continue still the same, he set himself upon weighing them, and found by that Means, that two Sledges, bearing the Proportion of six to three, to one another, tickled

tickled the Ear agreeably, by the former sounding the lower, and the latter the higher *Octaves*, *Diapason* in Greek. Then, to compleat the Concert, he discovered, that four was a Medium betwixt both, and had the Effect of what we call *Diapente*, or *Quint*, when it rung with Six, and that of a *Diatessaron* or *Quart*, when with Three; wherefore, the *Octave*, *Quint*, and *Quart*, were looked upon ever since as the chief Con- cords in *Musick*, and 3, 4, 6, or any other Numbers in the same Analogy, as the fix'd Standard for harmonical Proportion.

But *Pythagoras* has not told us what the Nature of the Ear is, so as that this Proportion in particular, whose Discovery was owing more to Chance than his Skill, should thus affect it and no other. Our Moderns indeed pretend to say, that, as a Division, where there is no Remainder, contents the Mind, but that a Fraction disquiets it; so it is with Sounds; when two Wires, which as to this are the same with Weights, are of equal Tightness and Thickness, and bear such Proportion in Length to one another, that, when pinched, one will make any Number of Vibrations exactly in the Time that the other performs any other Number. Then, say they, these will be agreeable

Concords; but if they are such as can never be brought to an Equation, they will be grating Discords.

But, besides that this does not disclose the Structure of the Ear, I must own, that to adjust the several to and fro Motions of two trembling Wires, so as to pretend that one of them makes but one, whilst the other makes two, in Order to sound the Octaves, so far surpasses my Comprehension, that I do really believe the Philosopher would have never attempted it, had he not made it a Rule to boggle at no Absurdity, rather than acknowledge his Ignorance, and pass any Thing by unexplained; for, how is it possible to take a just Estimate of these Motions severally, whereof some Scores seem to be indistinguishably performed in the twentieth Part of a Second?

(3.) The Musician, however, by continually working on *Pythagoras's* Plan, has vastly improved it: He marks the seven Tones of the Octave with the seven initial Letters of the Alphabet: He manages, divides, and beats Time to a Nicety. The *Semibreve*, the fullest Note now in Use, he marks with an *o*; he claps a Tail to this, and calls it *Minum*, which requires but half the Time of the former: He blackens the

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the Head of this, and calls it *Crotchet*, which is but half the last: This he divides into *Quavers*, by adding another tucked up Tail thereto, which he still subdivides into *Semi-quavers*, by doubling the Tail, and so on, in a subduplicate Proportion, *in infinitum*. The Piece of Musick he divides into *Bars*, containing each a certain Number of these Divisions, marked with a Fraction at the Beginning of the first Stave, the better to rouze our drooping Spirits, make us skip by Rule, and beat Time with our Feet. He invents *Clifs* to distinguish where the Place of each Note is, and makes them of three Kinds, for the Conveniency of Concertos, which generally consist of three Parts, gradually surpassing each other in Height. The first shews *f* serves for the Base, and is put on the middle Line, or that immediately above it. The second, shews *c* serves for the Tenor, and is put on either of the four lowermost Lines. The third, shews *g* serves for the Treble, and is put on either of the two lowermost Lines.

(4). He observes, besides, that the first Term of the harmonical Proportion is to the third, as the Difference of the first and second is to that of the second and third, expressed thus: $3:6::4-3:6-4$. where

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the

the arithmetical and geometrical Proportions are both combined, inasmuch as the Harmonical considers both the Equality of the Difference of Numbers, and also that of the *Reasons* they bear to one another. Hence he infers a Problem to find out a third harmonically proportional Term to two given, and several curious Theorems, to shew the Numbers that are or are not in harmonical Proportion; which has given Rise to many other Concords besides the above mentioned, the only known to the Ancients; for not only the *Quint* and *Octaves*, as *c g c*, *d a d*, and *a e a*, are found to be such, but also the *Tercets* and *Sixths*, as *c e a*, *d f b* and *a c f*, which, tho' reckoned imperfect Concords, yet make an agreeable Harmony, especially when intermixt with the former, so as to make together a *Tercet*, *Quint*, and *Octave*, as *c e g c*, *g b d g*, or a *Tercet* sixth and eighth, as *b d g b*.

In fine, finding so little Difference betwixt *e* and *f* on the one Hand, and *b* and *c* on the other, he calls it that of a half Note; but observing the Distance from *c* to *d*, from *d* to *e*, from *f* to *g*, from *g* to *a*, and from *a* to *b*, so very sensible; he reckons it that of a full Note, which he splits a-sunder by clapping a half Note betwixt each Couple,
and

and thereby divides the Octave into twelve, (counting the two Octave Notes for one) half Notes, as may be seen upon the Harpsichord and Organ. These twelve commence each of them a particular Octave, gradually surmounting each other by Half a Note, the better to suit the Pitch of all Pieces of Musick, whereof some are vastly higher than others. These Octaves he calls *Keys*, which take their Names from the Letters that commence them; they are therefore either *natural*, *flat*, or *sharp*, according to the Notes they run upon. *Natural Notes* he calls those of *c*, or the primitive Octave; but the inserted half Notes he calls *sharp*, if they take the Name of the natural Note, that goes before, and *flat* when that of what follows: So that *c sharp*, and *d flat*, *d sharp*, and *e flat*, *f sharp* and *g flat*, *g sharp* and *a flat*, *a sharp* and *b flat*, are in Reality the same Thing, and only differ as to the Mark they are known by, which is either a Bemol, or Diesis, whereof every Key, except that of *c*, has a certain Number, according to the *Sharps* and *Flats* that fall within its Compass, which is known by the Beginning of each Stave. *C natural* has neither *Flat* nor *Sharp*: *d natural* has a Diesis on *c* and *f*. *E flat* has a Bemol on *a b* and

and *e*. *F natural* has a Bemol on *b*. *G natural* has a Diesis on *f*. *A natural* has a Diesis on *c f* and *g*. *B flat* has a Bemol on *b* and *e*. These are the Keys commonly used by the Musician, because of their being easier managed than the rest; but as I proceed philosophically, I intend to point out all those that are possibly practicable, to make his Inabilities appear in a more glaring Light. *C sharp* has a Diesis on *f g a c* and *d*. *D flat* has a Bemol on *g a b d* and *e*. *D sharp* has a Diesis on *g a* and *d*. *E natural* has a Diesis on *g c d* and *f*. *F sharp* has a Diesis on *f g a c* and *d*. *G flat* has a Bemol on *g a b d* and *e*. *G sharp* has a Diesis on *g a c* and *d*. *A flat* has a Bemol on *a b d* and *e*. *A sharp* has a Diesis on *a* and *d*. *B natural* has a Diesis on *f g a c* and *d*.

This is the greatest Variety of Keys an Octave, only divided into half Notes, can possibly afford. Tho' in Reality they are but twelve, yet, as the five inserted Notes are each of them both sharp and flat, they amount to the Number of seventeen; whereof *c sharp*, *f sharp*, and *b natural*, likewise *d flat*, and *g flat*, happen to coincide: Wherefore *c sharp*, *d sharp*, *g flat*, *g sharp*, and *a sharp*, are to be struck out of the Ranks,

as

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as mere Nominals, the more so; as in these Octaves the natural Order of the Letters is not observed, but some skipped over, and others repeated, which is not the Case with the rest, except *f sharp*, which omits *e*, and doubles *f*, as may be found upon Examination. All these Changes are expressed thus:

cn. dn. ef. fn. gn. an. bf. cs. or df.

g Clif.

ds. en. fs. or gf.

f Clif.

gs. or af. as. bn.

c Clif.

(6.) This is the fundamental Theory of the Art: But, besides the keeping of *Time*, which is learned by Use, it must be observed for Practice, that as *c d e f g a b c*, or, according to the *Gregorians*, *ut re mi fa sol la si ut*, is the Primitive Octave, all the rest follow the same Order of *Tones*, with this only Difference, that one is higher than the other: For Example, in this Octave *f g a b c d e f*; *f* takes the Tone of *c*,

g

g that of *d*, *a* that of *e*, *b* that of *f*, *c* that of *g*, *d* that of *a*, *e* that of *b*, and *f* that of *c*, which Remark alone, if rightly attended to, will enable any one, acquainted with the *Gregorian* Chant, and capable of *sol-faing*, to sing any Air set to Musick without the Help of a Master.

Here the Musician, in spite of all his Improvements, must acknowledge his great Fund of Ignorance and Weakness. Let him be never so compleat a Practitioner and good a Performer, he very rarely, or rather never manages the twelve Keys: What then must have been the Case, had the half Notes been quartered into more Subdivisions; which, if practicable, would be necessary to make the Organ come up to the numberless Pitches of the human Voice, within the same Octave? As to the Musical *Composer*, he takes the same Pains to gratify the Ear, as the Cook does to please the Palate: To court popular Applause, he sets a Piece, now in a flat Key, then in a sharp one; another Time he jumbles both together: And, if you ask him why *David's* Harp, a common Minstrel, or the Marrow-Bones and Cleavers should not make as good Musick as his best Concerts, with all their *Adagios*, *Allegros*, *Pianos*, *Refts*,
&c.

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Ec. he will only tell you, it is People's Whims; as the Cook must own, it is their Palates that make some relish a made Dish better than a simple Joint of Butcher's Meat.

(7.) I know this will appear a monstrous Paradox to some superficial Connoisseurs, who, either through a great Share of Ingenuity, or too much Indolence, receive Things for what they appear at first Sight. This, I own, was my own Way of thinking, until I had learned the Method of looking upon Things with an impartial Eye, which as plainly discovers all the Symptoms of Fancy in Musick, as in Cookery or Dress. Set twenty Men to work upon a Question of common Arithmetick, if they understand Figures, they will all agree as to the Result, and all the World besides will find the Calculation to be exact: But give a common Ballad to be set to Musick by as many Composers, or let them put a Base to one already noted, no two Compositions will be the same, and People will be divided with Regard to which is the best; as Experience teaches, that some particular Men, nay, and whole Nations, fancy merry Airs, as others do mournful, grave and solemn ones; which shews them

them to be more the Dictates of the unaccountably fanciful Ear than of any fix'd Rule: For to pretend that they all go by Rule, and that every one is right, tho' not two of them agree, is as much as to say, that, according to the *Rule of Multiplication*, *twice two make six*, may be as exact a Calculation as *twice two make four*.

(8.) But how arbitrary the Laws of Musical Composition are will better appear upon comparing them with those of *Poetry*, both being intended to tickle the fantastical Ear. The hackney Soneteer, indeed, to overthrow all poetical Licence,

*Concludes those Muses desperate and Fools,
That dare depart from Aristotle's Rules.*

Tho' our most judicious Bards agree, that
*Musick resembles Poetry, in each
Are nameless Graces, which no Methods teach.*

And really the most substantial Rule I can find prescribed by this Art is, to make the Sound accompany the Nature of the Subject.

*Soft is the Strain when Zephyr gently blows,
And the smooth Stream in smoother Numbers flows;
But when loud Billows lash the sounding Shore,
The hoarse rough Verse shou'd like the Torrent roar.*

Which Rule is also to be observed by the
tuneful

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tuneful Songster, with Regard to the Sense and rhetorical Quantity of the Words.

SECTION XIII.

Of the THEATRE.

(1.) **I**F we come from the Musician to the *Theatre*, the Delight of the Age, whence must we derive the Attractives of the humourous Pantomimick, and the Art of so rejoicing the Hearts of his gaping Croud, that the common Journeyman, who lives from Hand to Mouth, often prefers two Hours Laughter in the Gallery to two Days Repast at Home? That the Man of Fortune had rather subscribe to the Support of a Pack of strolling Stage-players, than towards the Decorum of his Penates? and give a Crown for his Place in the Box, than a Penny-roll to allay the yearning Bowels of his famished Fellow-creature? Is it not most unaccountable how, through this scenical Bewitchery, *Æsop* became so immensely rich? *Roscius* retrieved his squandered Substance? And that all our Actors would very likely make speedy Fortunes, if they had not been doomed by the Destinies to verify the Vulgar Proverb, *light got, light*
P *gone?*

gone? Whereas the Fruit of the most laudable Industry is often unavoidable Poverty and Misery. A Play, purged of Smut and Scurrility, its only Notes of Infamy, is, I own, both entertaining and edifying; neither Painter, Orator, or Historian can take off a Person with such lively Colours as a clever Jester does; there is but the Reality that can beat the Picture he draws of the earliest Times, his Attitudes are more numerous in half an Hour, than the Painter could sketch in half a Year; his whole Scope is to exalt Virtue and cry down Vice: Nor do I conceive, why the Shockingness of some theatrical Pieces should indeterminately disgrace the Stage, any more the than Obscenity of some Prints should absolutely cry down the Pencil; nor why Mimickry, tho' said to have been first introduced by the *Tuscans*, to take off in Women's Dress the Immodesty of their Harlots, *Petrarcha Dial.* 28. could not be refined in Time, as some Chivalries are now-a-days deemed honourable, tho' originally sprung from criminal Intrigues, perhaps with some of the Vestals, or the salubrious Use of the primitive Baths is said to be turned to the most pestiferous Beastliness in some modern Bagnios.

(2.) Be

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(2.) Be this Theory as it will, certain it is, that the Actor, if he does not help to form the Libertine, seldom or never makes a single Profelyte to Virtue. His Attacks upon Wantonness always fail his *pretended* Success, he exhibits the *Spend-thrift*, *Miser*, *Tyrant*, or any other vicious Man; so as to inspire an Abhorrence not only of their Persons, but even of their Passions, to his Spectators: But their Attachment to Lasciviousness is such, that all he can do to personate the greatest Monster on't that ever Nature framed, will, at best, work upon them as Treachery does on our Politicians, who are said to hate the Traitor, but love the Treason. It is well known the Exhibition of an adulterous Rape will as effectually stir up the Passions, as that of the most tender conjugal Embraces. His harping therefore, too much on this String, well known to be the most trite of the Instrument, may be one Reason why his *laudable* Intentions to run down Vice miscarry. Wherefore,

*No Pardon vile Obscenity shou'd find,
The' Wit and Art shou'd plead the Actor's Mind.*

Besides, if his Morals in private Life, and Performance on the Stage, be not of a Piece, as it may *possibly* happen, his Attacks upon

Vice will be like the Devil's rebuking Sin, *Mat. xxiii. 3.* Moreover, the Furtherance of grave and sober Virtue can't be expected in the Midst of Mirth, *Eccles. vii. 3.* one of the mean Intents of the Theatre.

But supposing I allow the Stage to be as proper a Palæstra to combat Vice on as the Pulpit, which is not to my present Purpose to enquire into, the same Difficulty will still occur here as in the Dance. A Laugh I may well stile *Still-dancing*, as we are seized with much the same Convulsions *still* remaining in our Seats. Our Entrails, as if the Actor had them all in a String, are rocked to such a Degree, that we are forced to clap our Hands to our Sides to stay them; the Compression of the Parts is so violent, that, whether at a Comedy or Tragedy, our trickling Eyes perfectly resemble the Wine-press. Now will the Atheist tell me, how, and by whose Means, Buffoonery operates in this wonderful Manner?

(3.) Amongst these Scenick Performances the Masquerades in particular are calculated for the *Great* alone, to give us, as it were to understand that Wealth and Wit would be too much for one Man: However infamous our theatrical Folks have ever been, yet all the Spectators become here so many Actors,

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Actors, and vie with one another, who should best entertain the Company at the Cost of his Fame. If Hell was broke loose, all the Furies could not make out a greater Variety of hideous Vizards than they do: Every Thing is transacted with the greatest Seriousness and Religion, a Debt of Honour takes Place of one of Conscience, and out of Respect to the Sacredness of the Feast, an Affront, that could not take Sanctuary in the *Pantheon*, will not be noticed here, tho' the whole Drift of the Farce does not seem to amount to any more than playing at *Hide and Seek*. It is, I own, in some Measure natural for People grown in Years, to wish themselves Children; again but for a Man of Sense to make himself wantonly a Boy, and look upon a Jest as a Matter of the greatest Moment, is what he will scarcely put up with if rightly in his Wits.

(4.) I don't meddle with the Intrigues said to be carried on in Mummeries; but can't help putting the Affair upon this Issue, either *Good* is intended by them or *Evil*. If the first, as we are seldom ashamed on't, why the Mask? If the last, why allowed? It is true, some pretend they are a proper Means of giving Assurance to Youth, and

correcting that Bashfulness so often observed to hinder them from displaying in Publick the Brightness of their budding Parts.

But, besides that we all know some *Children* that attend this Farce are often close upon Seventy, an Age rarely capable of Improvement, I fancy this could be better compassed by making them acquainted with the World, and introducing them gradually into Company, than by the Mask. The Vizard indeed gives Courage whilst worn, but unmask them, they will look as dashed and sheepish as the Actress that drops her Petticoat, as it may possibly happen, in the Heat of a Dance;

*Oft have we known that sev'nfold Fence to fail,
Tho' stiff with Hoops, and armed with Ribs of Whale.*

or the Night-owl, when flushed in broad Day-light. Besides, if the Mask emboldens the Child to shew his innocent Talents, why should it not serve as a Cloak for the Libertine to exert his Impudence and Impertinency: The Objection therefore may be of some Force in Favour of our Dramatic Anticks, bred in our Museums; but not for our revelling Mummers, originally sprung in all Appearance from the Scum of the World.

(5.) I ex-

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(5.) I expect the *Atheist* will charge me with fathering on God what we would be ashamed of ourselves, which shews the Heighth of Contempt and Disrespect.

I can't conceive what engages the *Atheist* to turn such a warm Stickler for the Dignity and Honour of a God, which so necessarily imply his Being. If his Argument is such as we call *ad hominem*, or that concludes only against his Adversary, in shewing him inconsistent with himself, he might have foreseen, that to disannul the Claim of Man, which has been my whole Scope hitherto, there is no Necessity of allowing that there is but one God: For if I admit one to be the Author of our laudable Actions, and another that of our Wickedness and Folly, it will equally answer that End: But as I intend to enquire into this elsewhere, I will, in the Interim, give the *Atheist* as much Rope as he chuses. Let us take it therefore for granted, that there is no Possibility of any more than one God, and that the least Blemish in his Character were sufficient to annihilate his Existence to all Intents and Purposes, still it won't be necessary to stigmatize him with any such infamous Brand, in charging him with our Extravagancies, whilst he prompts us on to a Mediocrity.

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The Atheist himself must allow that *Nature* suggests the Necessity of cloathing ourselves, of eating, drinking, multiplying, &c. Can it be fairly inferred from thence, that she is properly the Contriver of our Modes and Fopperies, of our Gluttony, and Debauchery, as without the said Suggestion they would have never been. Pastimes and Diversions we are indeed indulged, nay, and ordered, when judged expedient towards recruiting our exhausted Spirits; but if we carry them so far as to make ourselves Fools, it is but reasonable this should lie at our own Doors.

(6.) Before I close my Remarks on our Diversions, it won't be amiss to try, if any Tracks of a God can be met with in the *Gaming-Table*: I don't mean those Receptacles of Sharpers and Gamblers, that stick at nothing to chouse People out of their Money, which are reducible to *Avarice*; but even the harmless Amusements of our most respectable Assemblies. Whence will the Atheist derive that general Desire all Ranks of People express for playing in one Shape or other? For that Emulation the Player is inspired with to run away with the Honours of the Board, as much for the Sake of a single Farthing as if his All had been at Stake?

Gaming,

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Gaming, it is true, is said to be a very proper Preservative against the Spleen and Vapours, it kills Time, upholds a neighbourly Correspondence, and improves a social Life; but I fancy such trivial Considerations as these can't be supposed so forcible as to carry our Passion for Play to such Extremes as we daily see. *Iphigenia*, a Lady of Fortune, more pleased to *forget her Prayers, than miss the Masquerade*, will, neither in or out of Church, be incumbered with our vulgar Implements of Devotion; whereas the Memorandum-Book, to know *who gave the Ball, or paid the Visit last*, is her constant *Vade mecum*. If a poor Man appears at the Window while she is at Table, he is sullenly dismissed with a *nothing for you*; tho' she is fully bent upon venturing some Guineas at Brag before she sleeps. Sure she has never bestowed a single Thought upon that important Truth of Christianity, that our Beggars are so many never-failing heavenly Bankers, *Luke xii. 33*. As she is never at Home for her Butcher, Baker, or even Furbelo-maker, she is forced to shift them every Quarter; in short, she is so used to play at Hide and Seek, that no one chuses to serve her; and yet, the Infatuation is so great, that she had rather want
Ne-

Necessaries than be debarred the Cards; tho' she must be sensible that tottering Circumstances *are very subject to most dismal Clouds, and oft bring Nymphs to break Diana's Vows.* Sure no human Ends could be productive of such Exorbitances: Besides, how can the *Child*, who is unacquainted with the Nature both of Time, Melancholy, Neighbourhood and Society, be said to have these Advantages in View? Yet he is observed to be as eager for Chuck, and Push-pin, as the Gentleman is for Tennis and Billiards, or the Lady for the Ball or Rout.

(7.) Again, a necessary Condition of a fair Game is, that the Parties be in Suspense, and never sure of winning, until it is out: Whence then will the Atheistical Gamester derive his Success? If from his *Skill*, upon which he values himself so much, he will find it, even in the Games that depend most upon Judgment, not to amount to any more than pure Conjecture. It is true, he bets Odds, that, at Dice, for Example, he brings 8 before 12. as this can fall out but in one Manner, *viz.* 6+6. whereas 8 can happen in three several Ways, as 2+6. 3+5. and 4+4. But besides this, there are other Things to be considered in
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the Cast ; the Force impressed upon, and Direction of the Dice, the Obstacles to their rolling and Declivities of the Plain, of which the ablest Player can never take a just Estimate ; so that his *Skill* affords him but a slender Probability, the undoubted Effect of Ignorance. If he borrows his Luck from Chance, then I will ask him, whether, what he calls *Chance*, has the Smiles and Frowns of Fortune entirely at his Discretion, and wittily and willingly imparts them to whom it lists ? Or is as much in the Dark as he himself ? If the *first*, call it *Chance*, *Luck*, *Hazard*, *Fortune*, *Fate*, or whatever else the philosophical Cheat pleases, it has the Characteristick of a Deity. If the *second*, as it is blind, we must get some other *Chance* to open its Eyes or lead the Way, which, as being liable to the same Misfortune, must be guided by another *Chance*, and so on *in infinitum*, which is highly absurd : So that we must own a Being that has a perfect Knowledge, and Direction of all worldly Affairs, whether past, present, or to come ; and that the Art of Gaming is but a feeble Effort to guess at what is open to his Eyes, as all our mechanical Professions faintly aim at some Scraps of what he can do : Whence therefore
his

his Being may be inferred in the same Manner as from *Gaming*; for he must be as self-conceited a Tradesman, who would pretend that his Art and Mystery have been or ever will be carried to their greatest Perfection, as the Whist-player would be nonsensical, who would maintain that the Truth of the Game has been, or ever will be played to a Certainty. Hence, tho' the many *ifs, ands, buts, and ors*, used in all Professions, shew their Imperfection; yet, O Man, I boldly pronounce, *All Chance Direction unknown to thee.*

I can't conclude the entertaining Amusements of Man more aptly, than with some of his *harmless Propensities*, where we shall likewise find the Finger of a God plainly to shine. Pray, who can give a Reason why *Yawning* is so catching? A clownish Fellow thrusting himself into polite Company behaves so sluggishly, in stretching his Arms, expanding his Jaws, as if he had played the Rake all Night: Tho' they highly resent his Rudeness and Incivility; yet they all begin to gape, just as the Pack sets up a Cry when one Hound opens. *Laughing* and *Crying* are attended with the same unaccountable sympathetick Symptoms: I observe an utter Stranger smile very cheerfully

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fully, or whine most lamentably, upon which I begin to grin or melt down into Tears, without as much as knowing what the Matter is. The surprizing Effects of the disappointed *Longing* of our quick-with Child Women has ever been so mysterious to the Faculty of Physick, that if I had not been certified of the Fact by Matrons of undoubted Probity and Veracity, I would have looked upon these Reports as so many Stratagems used by them, in Order to be indulged whatever they want: For who could imagine that the ardent Desire and bare Idea of a Thing could be so strong, as to make the Fruit of the Womb be marked withal, *Gen. xxx. 39.* Whence shall we derive the wonderful Inchantment of *Salt, Tobacco,* and our *spirituous Liquors*, that, notwithstanding their disagreeable and stimulating Pungency, they become so fashionable, and of such common Use, that the Duties raised upon them are very considerable Branches of the Revenue? The Bread is insipid without Salt; the Gin-drinker had rather go without her Breakfast than the Dram; the modish Lady would sooner put up with the Expence and Fatigue of doubly washing her *Virginy-powdered* and bespattered Bibs, Aprons, and Pocket-Handkerchiefs,

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chiefs, than be without a Box; and the tippling Smoker, for the Sake of sticking a Pipe in his Cheek, often forfeits the Company of the Fair.

SECTION XIV.

Of INTELLECTUALS.

(1.) **T**O conclude my Remarks upon Man, with his *Intellectuals*: Of all his Endowments, there is none he is less intitled to father than the Root of what we call *Thought*: How will he account for the Manner the Mind exhibits such a lively Representation of the most minute Things in Nature? What Security can he have that all his Demonstrations are not so many Mistakes, if he does not suppose a God to warrant the Faithfulness of his Senses, in conveying the Ideas to the Soul? For what greater Certainty can he have of what he sees, for Example, with the naked Eye, than what he sees through a Microscope? But if the Maker of this magnifying Glass does not assure him it is a Cheat, he is liable to take a Gnat to be a Camel: Wherefore, if he does not rely upon the Uprightness of him who had framed the Eye for its taking Things off to the Truth, he can
trust

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trust none of its Reports. Who can assure him, without the Goodness of a God, that this World is any better than a Dream, or one of those enchanted Islands, where every Thing he meets with is either a meer Phantom, or quite otherwise than what it appears? That he is not in a perpetual Delusion with Regard to his very Self? And that the Blind is not so well contrived, that he shall never discover his Mistake? How can he assert that he even thinks when he fancies he does? And as thinking is the best Proof of his existing, what Certainty can he then have that he is at all?

(2.) Is it not surprising how the most unpolished Nations lie under an indispensable Necessity of assenting to some Truths; for Example, *that the whole is greater than one of its Parts*, tho' they should not agree in any other Particular whatsoever?

The Atheist pretends this is owing to the Things themselves: There are, says he, some Propositions so self-evident, and invariably true, that, whatever Hypothesis we embrace, they downright extort our Assent: Prithee, can all the pretended Omnipotence of a God make the *whole* not to be greater than its *Part*? If he is answered in the Affirmative, you will hear him reply: If he

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can make it not to be greater, then it won't be a *Whole*, and consequently he can at the same Time make it be and not be a *Whole*, with Respect to the self-same *Part*.

Some, to uphold the good Cause, think it necessary to put up with this Absurdity. Fancying themselves brought into an inextricable Dilemma, of either swallowing this, or giving up that, freely allow that God can make a round Cube, a square Globe, a quadrilateral Triangle, and whatever else you please: But this is acting like one of our Duellists, who, either through Finesse or Cowardice, continually gives Ground, until, coming on the Brink of a Precipice, he falls backwards, and loses that Life in whose Defence he had accepted the Challenge. There can be no such Thing imaginable as a Plenipotency of adjusting irreconcilable Contradictions: What needs letting Things run to such Extreams? It is enough that God can do all that is feasible, and I can as well conclude the most skilfull of our Watch-makers not to be such, or to be but a Bungler, because he can't make a Watch without Wheels, Springs, and Pinions, as disown a God, or slanderously asperse him for not performing Impossibilities. God can change any Thing into any Thing,

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Thing, nay, make it out of, or turn it into nothing; but when once Things are he is no longer Master of some Relations they have to each other. He can make a Line of four Feet long out of nothing, but can't hinder the Proportion of two to one, it bears to its own Half, nor that of one to two it has to another Line of eight Feet: This is what the Scholasticks mean when they say Things depend on God as to their *Existence*, but that their *Essences*, as they term it, are eternally true. I grant therefore that a *whole* can't be equal or less than one of its Parts, that whilst a Thing is, it is such as it is independent of a God, but what the Nature of the Mind is, so as to make all Mankind know, and with such Conformity agree to this, is the hitherto unresolved Difficulty. Where have the Painters been ever seen, who, tho' copying after the same Pattern, could have made all their Pictures quite alike?

(3.) How wonderful is the Manner the *Mind* lays down such Rules for accurate Reasoning, as enable us to risque the most palpable and useful Truths from the Depths of Obscurity? *Extension* alone, from being the bare Husk and barren Property of Bodies, is, by Dint of its Meditations and

Study, become the Nursery of all our mechanical Arts, and polite Sciences. No Miner can trace his Golden Vein so close as it does the hidden Recesses of Magnitude: The *Elements of Euclid*, and all our mathematical Tracts, are like so many Inlets of the one into the other, for this Purpose. The Mathematician has this Advantage of the Masters of other Sciences, that he may reckon upon the Certainty and never-failing Foundation of his Art. *The whole is greater than one of its Parts*, is not the most unquestionable of those Maxims, whence he deduces, and into which he resolves it; which is not the Case with Philosophy, Physick, Law, Divinity, and other Professions, whose fundamental Rules often admit of as many Exceptions as Examples. One orders to *give every one his own*, another to *keep holy the Sabbath*; yet it is often Prudence to take his Sword from a Madman, and to withstand the Enemy on the most holy Days, 1 *Mac.* ii. 41. Common Justice desires we should *do as we would be done by*, but no one will say that *Saul* could kill another, because he ordered the *Amalakite* to kill him, 2 *Kings* i. 10. The Evidence of *Aristotle*, *Boerhaave*, *Littleton*, or the Divine *Plato*, will work a thorough Conviction here,

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here ; whereas no Authority will move the Mathematician, without the visibly well-reasoned Coherency of a Demonstration : He will give no Credit to a Problem, be it never so plausibly proved, unless it answers also in Practice. In vain would you undertake to perswade him, that you are acquainted with the Art of Musick, for Example, if you can neither sing, nor teach others to sing ; as it may easily happen, that in Practical Sciences, a Man may possess the bare Terms, without knowing much more of the Matter ; as, on the contrary, he may possibly have a thorough Knowledge of the Art, meerly by Dint of his own Speculation, or Remarks on those that work at it, without being acquainted with any one of its Terms : Whereas the Divine, for Example, is cried up or down (which makes his Profession so very ungrateful, as it is exposed to so many Impostures) according as People stand affected to his Person, Principles, &c. tho' we can have no practical Certainty of his Decisions on this Side the Grave. Who knows whether the pathetick Speech the Parson makes to a dying Man is attended with his eternal Happiness or Misery ? Whence it appears, that the Art of Reasoning the Mathematician uses to
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embowel Quantity is not, as some would have it, a meer idly concerted Jingle of Words, as the Effect could scarcely answer the Theory so exactly.

(4.) But lest he should be too elated from these Prerogatives, let him only consider the many long-wished-for Improvements very likely never to be made in his Art, and he must own himself more or less a Fumbler. What geometrical Method has he discovered for squaring the Circle; or dividing an Arch on't into three equal Segments? What else, but mere Experience, tells him, that a *Power will move or weigh down never so great a Weight, provided its Velocity has a greater Proportion to that of the Weight, than the Resistance of this has to the Force of the Power?* Which is the Ground-work of Mechanicks, one of the most curious and useful Branches of his Art. Have the Astronomers ever calculated an Eclipse so as to be unanimous to the exact Quantity of its Digits? In reforming the Calendar under *Julius Cæsar*, have they not made such a Mistake as amounted in the Time of *Gregory* the Thirteenth to ten whole Years, by which the Equinoxes, Solstices, and Seasons of the Year anticipated their real Seats? In an Essay on Eternity we shall see, that tho'
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the New Stile comes nearer the Mark, yet no one can warrant its Accuracy. But what I would chiefly urge here, is, that no one can pretend to be acquainted with that Structure, Composition, or Nature, which enables the Mind to work out those very Discoveries she has already made.

(5.) *Agility* and *Memory*, other Qualifications of the Mind, are not to be passed over Silence. It is amazing how she transports herself instantaneously to the Beginning and End of Times, to the remotest Extreame, even of an imaginary World: How, after having so rapidly run over these immense Tracts, and taken an exact Survey of them, she fairly posts the Result of her Calculations, without the Help of Blotter, Diary, or Journal, and that in such a small Compass as the Brain, which, without being crowded, often contains the full Extent of all the Articles, and, which vastly inhances this Method of Book-keeping, so as to be severally found by her, to whom alone the Characters are legible, without either Margin, Page, Alphabet, or Index. Who is the Accomptant that has ever invented such a Ledger as this?

If the Atheist pretends to say, all this is owing to the surprising Endowments of the Soul,

Soul, I should ask him, whence she has them? And if from herself, why she can't cleverly account for them? Why she can't bestow them on Figures, Pictures, and Statues, which are known to be her own Contrivance?

(6.) More Instances of the Ignorance and Imperfections of Man will appear in other Essays. Now, how is it possible to account, even after what has been already said, not only for the Exorbitancy of those, who, instead of surrendering to the strongest Conviction, and crying out with that deluded, but at length unprofitably disabused Apostate *Julian*, Galilean *thou hast overcome*, set up for the Dominion of our Globe, or even the more moderate Extravagancy of others, who value themselves so much upon the Rank they hold amongst us; but especially for our own Simplicity, in favouring them with our Voice and Approbation? It is perhaps possible they could have so great a Share of Conceitedness as to be blind to their own Frailties, the worst of Curses! But that we, who are remarked for constantly picking a Hole in our Neighbour's Coat, should overlook them, is the greatest Oddity in Nature; for all that Pomp and Splendour of Tissues, Jewels, &c. some Purse-

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Purse-proud Wretches appear in, to make themselves so awful, *James* ii. 2. is only superficial, and, like the outward Eclat of our Mausoleums, full of Filth and dead Men's Bones within, *Mat.* xxiii. 27. and the Elogiums lavished upon them by their smell-feast Panegyrists, don't raise their intrinsic Value a Bit beyond the common Price of their Fellow-mortals. But so great is our Infatuation, that we seldom find a Flaw in what makes a shewy Appearance, which dazzles us, as the Drum and Trumpet stupify the Soldier, to make him insensible of the Danger he encounters, that we suffer ourselves to be easily raised on the towering Wings of Fame, and lightly depend upon the Exactness of the Portraitures given us by Nurses, Pedagogues, Painters and Bards?

(7.) *Gordius*, a Country Squire, resolved to train up *Demophilus*, the Heir of his Family, in the most strict Principles of Loyalty, entertains him from a Child with his Majesty's Clemency, Lenity, Equity, Valour, and other his extraordinary Royal Parts, with strict Orders that all those about him shall do the like. He gets the Painter and Statuary to draw him in all the Apartments and Outlets of the Mansion, like
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another *Sesostris* (*whom scepter'd Slaves in Golden Harness drew*) with a very martial Look, triumphant over all the surrounding Kings, who, like so many Galley-slaves dragging their Chains, truckle to him in the most lowly Manner. He sets the Poet-Laureat to work upon his Ode, where, either for the Sake of rhiming, or to shew that he is skilled in Tropes, he sets him off in such Grandeur, as if he could drain the Ocean, span the Globe, and snuff the Moon. He represents all our Blessings so flowing from him, as if we could neither feed, breathe, or even subsist without his Aid.

It is incredible how pernicious these Documents prove to this Youth. His Taste for Paint and Poetry turns the Hyperbole into a Reality, and gives him a Relish for the greatest Absurdity, as if the Art of dawbling, or of giving a certain Number of Feet to the Verse, and a similar Termination to each Staff, instead of being attended with the contrary Effect,

*('Tis not enough, no Harshness gives Offence,
The Sound should seem an Eccho to good Sense.)*

Had the Licence of coining Truths at Pleasure, and palming the most palpable Lies on us for such; so that, instead of a Loyalist,
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Demophilus insensibly becomes a downright Idolator of his King.

Now the Prejudices of his Infancy and Education are so very strong, and other interesting Amusements, that frequently take up his Thoughts, make so powerful a Diversion, that, even when grown up, he requires a more than common Share of Sense to get shut of these early Impressions, which are often so indelible, that I have myself heard sundry People declare, that until a certain Age, they thought the fine Ladies needed no Bog-house, nor the Pope a Confessor, that some wild Nations breed Tails, that others were catched in Nets, &c. Thus the cowardly *Mosaical* Spies, to deter the *Israelites* from attempting the Conquest of the *Chananean* Land, which they were sent to reconnoitre, reported that they themselves looked like Grasshoppers, compared to its Inhabitants, *Numb.* xiii. 34. thus to extol the mighty Hand that fought their Battles, *Jos.* x. 14. *Og*, by the Dimensions of his Iron Tomb, which might have been twice the Length of his Body, is represented thirteen Feet six Inches tall, and six Feet Broad, *Deut.* iii. 11. Thus the Giants were believed so monstrously sized as to heap Mountains upon Mountains, to scale the

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Heavens: Nay, if a huge Rock, at this very Day, is observed to stand an End, or be in any other unnatural Posture, it is ascribed by many to the gigantick Race: All which must be owing to Amplification and poetical Fiction; as it is not likely there has ever been, unless by meer Chance, any Man that has exceeded the modern Stature. Thus also it is, that, contrary to what we see ourselves, we are often made believe, to be what we are not. Mother *Sarah*, a Lady turned of seventy, when all Pride should be laid aside, *Psal.* lxxxix. 10. in spite of the withering Face she daily contemplates in a Glass, imagines, upon the Word of her Woman, who, doubtless, expects to be rewarded for the Compliment, that she has very strong Remains of a fine Face; to receive her Company, she therefore dresses as sprucely as if she had been just come of Age; tho' any one else, but herself, may plainly see that, (*just like a Clown in regal Purple dress'd*) every fresh Piece of Dress she puts on, makes her Wrinkles the more discernible, as Contraries are best seen by their Contraries; whereas to proceed judiciously in one's own Cause, we should

*Not trust ourselves, but our Defects to know,
-Make use of ev'ry Friend, and ev'ry Foe.*

Hence

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Hence proceeds that, without looking back
into uncouth Antiquity, which gave the
Government of the Thunder to *Jupiter*,

*Who ties the Chain to great Olympus' Height,
And the vast World hangs trembling in his Sight.*

of Hell to *Pluto*,

*Pluto, that grizly God, who never spares,
Who feels no Mercy, and who hears no Pray'rs.*

of its Tortures to the *Furies*,

*Who rule the Dead, and horrid Woes prepare,
For perjur'd Kings, and all who falsely swear.*

of the Sea to *Neptune*,

Whose liquid Arms the mighty Globe surround, &c.

We see in our brightened Days such Crouds
gaping for a Sight of our dubbed Quality, as
if they had descended from the Gods, with-
out the least vicious Allay, or that one of our
Heroes had been a realifed *Hercules*; where-
as in Reality, all the Difference betwixt the
Nobility and Mobility, besides some Ad-
vantages of Education, which Nature often
more than compensates, is, that the former
are better provided against the Wants and
Infirmities of Life, which (as the Vicissi-
tudes of the very Imperial Sceptre, swayed
by an ill-fated *Bajazet*, and other earlier
and more modern unfortunate Princes plain-
ly shew) they are equally as liable to as the
latter.

latter. A worthy, tho' rare Subject, of their most serious Reflections.

SECTION XV.

Of the CELESTIAL ORBS.

(I.) **T**HE Doctrine of sidereal Influence on terrestrial Bodies, said to be brought into the *West* by *Averroes*, and other Orientals, espoused with Warmth and copied after by *Jerome Cardon*, and others, of a more modern Date, seems likewise unphilosophical, and to contribute but triflingly towards the dissecting of Nature, and laying open its hidden Mervels: For supposing Men to be in the Moon, Salamanders in the Sun, and the rest of our Planets and Stars to have their respective Inhabitants, of one Kind or other, there is no Reason why they should sway there otherwise than we do here, or influence us more than we do them.

The Sun, it is true, casts such a Heat, that, in running over the Signs of the Zodiac, it makes the Distinction of our Climates and Seasons, which are said to beget all earthly Productions, especially of the vegetable Kind; nay, the very Animals and
even

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even Men, which, in Complaiſance to *Lucretius*, I grant to have originally ſprung, like our Muſhrooms, from the Stench of ſome marſhy Grounds: But this is ſufficiently accounted for by its putting the Sap and Fluids into a gentle Fermentation, in order to a regular Circulation, as it appears in the Manner this is performed by our common Fires, and Hot beds uſed by Gardiners, to furniſh us in the Depth of Winter with green Peas, Aſparagus, &c. and that ſome heating Prolifick Provocatives often make Animals procreate without any Reſpect of *Seasons*. But where ſhall we find the Origin of the different Seeds they ſprout from? Of the Juices and Fluids themſelves? Of the ſecret Canals they glide and work in? Of the Contexture that makes ſuch a vaſt Difference both in Animals and Plants? The Organs of an Elephant are of a monſtrous Size, whiſt thoſe of ſome Inſects are only perceptible by the Help of a Microſcope; the Elm rears its Head above the Clouds, whiſt our Shrubs creep along the Surface. Their different Fecundity and manifold Ways of propagating their Kinds put our Naturaliſts to a Stand: The Willow takes Root by being ſimply ſtuck in the Ground, the Oak requires an Acron, and

our Fruit-trees are often grafted. Pumpkins, Melons, Cucumbers, and our Wall-fruit, to ripen, must have a Sight of the Sun in its full Heighth; whereas some common Fruit does not dislike the Shade. Sure it is not credible the Sun, especially within the same Latitude, could be productive of such a Variety of Properties!

(2.) Moreover, we know that Cold and Moisture are not less necessary than Heat and Drought: For Frost is more favourable to our Constitutions than the Dog days: Without the overflowing *Nile*, and our Water-pots, the parching Sun would prove more noisome than profitable to the Flats of *Egypt*, and our Parterres: Wherefore we must either canonize our Wells, Springs, and glacial polar Regions, or degrade the Torrid Zone. Besides, it can't be denied, that the Earth is likewise necessary for this Purpose; for tho' a Flower preserves its Bloom in Water alone, yet this won't be for a Constancy: So that at this Rate we must turn Homagers to the Mould we tread upon, and the very Dirt of our Shoes. As to the Moon, and the other Planets, they borrow their Light from the Sun, as we learn from their Eclipses, and their chief Usefulness, any Way warrantable, centers in the reverberating

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verberating it, like the Sconce behind a Torch, upon one another, and especially upon the Earth, whilst the Sun is under our Horizon, lest we should grope in the Dark, and our wild Game, which acts a considerable Part on the Theatre of Nature, should be famished, as the Awe it stands in of Man hinders its feeding but by Night. The fixed Stars, which glimmer of themselves, as we conjecture from their blazing and sparkling, are, for aught I see, to the same Purpose: Wherefore, not to mention what passes in the Bowels of the Earth, and especially toward the Poles, which seems quite out of the Sun's Sphere of Activity, the many Effects of Man's Free-will and Liberty, which no one in his Wits will submit to sidereal Government, &c. This Hypothesis, with all its Calculations, and astronomical Observations can't account for one Part in a Million of that wonderfully harmonious and uninterrupted Series, of what we call, natural Causes and Effects.

(3.) But that the ridiculous Whimsies of Soothsaying *Astrology* should appear in their proper Light, and not be confounded with the useful Discoveries of Astronomy, it won't be amiss to give a Sketch here of the Rules they go by in their Prognosticks, and
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secret Perquisitions, to see if they are so very safe as to be depended upon in what they fancy to disclose from the Cœlestial Influence. The easier to comprehend them, let us suppose two Circles of very unequal Diameters, and the one within the other, so as to be both concentrick. Let us suppose the Sun in the Center. Let the wider, representing the Zodiac, be strewed with Dots, to represent the fixed Stars, so called because of their Situation, which is always the same with Regard to one another, whence they are distinguished from the rambling Planets, that at some Times withdraw, and at others approach each other, and are marked thus: ☾ *Moon*. ☿ *Mercury*, ♀ *Venus*, ☼ *Sun*, ♂ *Mars*, ♃ *Jupiter*, ♄ *Saturn*. Let a small Globe, representing the Earth, roll along, (in the *Copernican System*) the innermost one, representing the *Magnus Orbis*, so as that a Man placed on the next Point on't to the Sun would lose the Sight of this every half Round. It is plain, that in Proportion to the Progress the Earth makes in the *Magnus Orbis*, the Sun, in steering the same Course, will seem to outstrip the fixed Stars, which, as they are observed, when ranged into different Clusters, or Constellations, to
make

SECT. XV. *Of the Caeſtial* ORBS. 191

make twelve different Figures, are in the whole Circuit divided into twelve Signs, whereof one is ſuppoſed to be ran over by the Sun in every Month.

The firſt is called *Aries*, from the Figure of a Ram. The ſecond, *Taurus*, from that of a Bull. The third, *Gemini*, from that of two Twins. The fourth, *Cancer*, from that of a Craw-fiſh. The fifth, *Leo*, from that of a Lion. The ſixth, *Virgo*, from that of a Maiden. The ſeventh, *Libra*, from that of a Balance. The eighth, *Scorpius*, from that of a Scorpion. The ninth, *Sagittarius*, from that of an Archer. The tenth, *Capre*, from that of a Goat. The eleventh, *Aquarius*, from that of a Water-bearer. The twelfth, *Piſces*, from that of two Fiſhes.

Theſe Signs are marked upon Globes, and astronomical Tables, by the following Characters: ♈ ♉ ♊ ♋ ♌ ♍ ♎ ♏ ♐ ♑ ♒ ♓. *Aries* is put at the vernal Equinox, or Due-weſt Point, and the reſt follow in their Order towards the Eaſt, above the Horizon. The Sun is ſuppoſed to enter upon it the 20th of *March*; ſo that, reckoning thirty Days for its Paſſage through each Sign, it will be found to begin with *Taurus* the 19th of *April*, with *Gemini*, the 20th of *May*,

May, with *Cancer*, the 21st of *June*, with *Leo*, the 22d of *July*, with *Virgo*, the 22d of *August*, with *Libra*, the 23d of *September*, with *Scorpius*, the 23d of *October*, with *Sagittarius*, the 22d of *November*, with *Capricorn*, the 21st of *December*, with *Aquarius* the 20th of *January*, and with *Pisces*, the 18th of *February*: So that in the Space of a Year it goes through all the Signs. But what the Sun does in Appearance the rest of the Planets do in Reality, some in less, and some in a longer Time; the *Moon* in about 30 Days, *Mars* in near two Years, *Jupiter* in near twelve, and *Saturn* in near thirty.

(4.) These Observations are necessary for tracing the Course of the Stars, chiefly in Order to discover our *Longitude* and *Latitude*, or how far we are East or West, North or South: But to expose how they are misused and what Fooleries they are turned to, is what I am going upon. *First*, The Astrologers, to calculate Nativities especially, draw two Circles every 30th Degree of the Equator, betwixt the Horizon and Meridian on both Sides, which, as having the same common Intersections with them, divide each Hemisphere into six equal Parts, which they call Houses or Horoscopes,

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rosopes, whereof they call the first under the Horizon to the East, the House of *Life*, the next that of *Riches*, then that of *Brethren*, of *Parents*, of *Children*, of *Health*, of a *Wife*, of *Death*, of a *Journey*, of an *Office*, of *Friends*, and of *Foes*. Secondly, They observe what Sign had occupied each House at that very Juncture of Time, when the Person came into the World; likewise what Planets and principal fixed Stars had been in them. Thirdly, They consider their different *Aspects*. If the Planets are found to be one fourth or half the Zodiac, viz. three or six Houses distant from one another, called by them *quartile* and *opposite* Aspects, they reckon it very unlucky; but on the contrary, very lucky, if they are but two or four Houses asunder, which Aspects, they for the same Reason, call *sextile* and *trine* ones. *Saturn* in *Aries* signifies a great deal of Mischief; but in *Taurus*, it shews a Spend-thrift. Fourthly, The very Appellations, tho' known to be arbitrary, §. ix. n. 6. give Rise to many Astrological Conjectures: *Scorpius* denotes Cruelty, *Gemini*, Harmony, *Pisces*, Fertility, *Virgo*, Sterility, *Aries* shews the Person hard-headed, *Taurus*, stiff-necked, &c.

(5.) Tho'

(5.) Tho' these wild Notions seem so sufficiently self-ridiculous, that it is astonishing how the antient *Babylonians, Chaldeans, Arabians, Egyptians, Grecians*, nay, and many in our enlightened Days, and polished Countries, as *Nostradamus, Lilly, &c.* could have given Ear to them; yet, that the Illusion might appear more palpable, it is necessary this System be taken to Pieces, and more minutely looked into. As the Chymist must investigate the Properties of our Simples before he can pretend to be acquainted with the Compound, so the Astrologer, to proceed regularly, should have given us the peculiar Virtue of each Star in particular, before he had attempted to lay down their Efficacy, as operating in Conjunction one with another: But this he has never done; therefore, the foregoing Rules must be commentitious, even should it be allowed, that they influence our Fortunes, Inclinations, and Passions, as a Dose of Physick does our Constitutions: But how groundless the astrological Rules are, is shewn by making the Sun, whose Influence is beyond all Doubt, serve as a Rule for that of the Stars. Now the Astronomers observe, *first, that the Heat of the rising Sun is very moderate*, because shooting obliquely into the Atmosphere, it

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has a greater Depth on't to penetrate before it reaches us, and that, *baring Clouds, it gradually increases until Noon*, not only because the more perpendicular the Sun, the thinner the Atmosphere; but that the Heat not vanishing so abruptly, that of the preceding Hours still remaining in some Degree, makes an Addition to that of the subsequent ones: Whence proceeds that it does not attain its full Intention until about one o'Clock, as the Dog-days are not at their full until some Time after the estival Solstice. *Secondly, That the Power of the Sun*, for the same Reason, *increases or diminishes, according to its different Declinations*. Hence, to calculate both, they first divide each Hemisphere, from East to West, into twelve Parts, of fifteen Degrees each, which the Sun takes an Hour in crossing; and then from North to South, on each Side the Equator, into twenty-four Parts, called *Climates*, gradually exceeding one another by half an Hour in the Length of the longest Day, which is of twelve Hours under the Line, and twenty-four under the Poles.

(6.) Here the various Degrees of the Sun's Influence are thoroughly explained, meerly by the Nature of the Medium, the Manner it darts its Rays therein, its Distance or

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Proximity:

Proximity: Why then should the pretended Influence of the Stars not be reasoned upon in the same Manner? *Houses* I own to be necessary for the Purpose; but not such discretionary ones as the Astrologer chalks out. Why should the Curves that bound them, meet in the Horizon rather than in the Poles? Why should they cut the Equator every thirtieth Degree, rather than the verticle Circle passing through the Points of Due-east and West? Why should the Houses be but twelve? Why any Regard should be had to those of the opposite Hemisphere, whose Intercourse is naturally intercepted by the intermediate Earth? And why should they not be cross divided, either by Parallels or great Circles drawn from East to West?

If the astrological Houses be absurd, the *Aspect* of the Stars must be much more so. I can't see any other Consequence, than has been said of the Sun's Influence, that can be drawn from their bare Situation, with Respect to human Affairs. They cut indeed different Figures when differently disposed; but I may as well say, the Decorations of a Cieling affect the new-born Child, as pretend to conclude his Frowardness or Meek-

Meekness from the seeming Crabbedness or Sereneness of the starry Looks.

(7.) I conceive there are two Things to be considered in an *Aspect*. *First*, The Position of the Stars with Regard to *us*, and, *secondly*, their Situation with Respect to *one another*; but it is plain, that the Identity or Diversity of either can never infer the Sameness or Difference of Passion, or Destiny. Not these of the first; for as every Degree of Longitude or Latitude, on the Face of the Earth, has its particular Houses, as it has its Horizon, and that every Star in its diurnal Revolution changes Houses, and consequently its Situation with Regard to *us*, every two Hours; it should then follow, *first*, that the Child should alter his Temper twelve Times a Day, and that during his Life, as there is no more Reason why he should be Star-beaten just coming into the World rather than afterwards, than there is why a Joint of Meat should be more scorched when put to the Fire, than when it is half-roasted: And, *secondly*, that Twins coming into the World at the same Time, during which the Stars keep the same Position with Regard to both, should always be of one Genius, which Experience often contradicts, *Gen. xxv. 24.* With Re-

gard to the Order of the Planets betwixt *themselves*, and with the fixed Stars; as they can never be brought to a perfect Equation in their periodical Revolutions, or to hold the same Stations at any two Times in an Age, the Children born at different Times within that Compass, could not share the *same* Fate; which must be quite erroneous, considering the prodigious Numbers, as well of different Ages as Nations, that fall by the Sword in one pitched Battle, and go to the Bottom in a Ship-wreck. In short, as the Effect must vary in Proportion as the Cause changes, if the *Aspect* were the Source of our Fate, no two Persons, unless shot together into the World, could have it quite alike, nor the same Person quite the same two Instants running. As the Planets and Stars, at least within the same Houses, which must make so much Difference, change their Stations both with Regard to us and themselves, and that continually from the Beginning to the End of Times. It is true, the Sun is more burning in the Month of *July*, when it is in *Leo*, than when in *Aquarius*: But this is not owing to its being near the Star *Canicula*, whence the *Canicular Days* derive their Name, but to the above-mentioned Reason of the Power of the Sun.

(8.) Hence

(8.) Hence we may infer the Impertinency of the said Houses, and Aspects towards *Almanack-making*, or foretelling the Weather; for the same Reasons prove, that they have as little Connection with this as with our Fortunes, and that our Barometers, Thermometers, painful Corns, Instinct of some Animals, &c. shew the Pressure of the Air, its different Degrees of Warmth and Haziness, better than all this Bombast, and trifling Stuff; a pale Moon forebodes indeed Rain, a ruddy one Wind, &c. but this Affection, not of the Stars, but Air, we know ourselves as well as the Astrologer. However, the pretended Influence of the Stars has given Rise to *Augury*, or Remarks on the chirping and flying of Birds: To *Physiognomy*, and *Chiromancy*, or *Palmistry*, or Explanation of a Man's Looks, or Lines of his Palm, to the Interpretation of *Dreams*, to *Necromancy*, or Art of raising *Dæmons*, to *Geomancy*, or that of interpreting some fortuitous Figures in the Grounds of Coffee, or elsewhere, to *Telestians*, or Pieces of Metal, which, for having the Print of certain Stars, Birds, Serpents, or Emperors, stamped upon them, are believed to cure Diseases, render People invulnerable, &c. to the *Climacterical* Year, or every se-

venth of a Man's Life, especially the sixty-third, which is pretended to be the most ominous of all ; for all this Nonsense either is derived from the pretended Power of the influencing Stars, or attributed to the Things themselves in Imitation of the astrological Schemes.

(9.) If the Astrologer appeals to the Event, pretending it to be the best Proof of a prophetic Spirit, *Picus of Mirandola* assures us, that after an exact Scrutiny of a hundred and thirty Predictions, he found but seven that proved to be true. How often have *Cæsar* and *Pompey* been promised by the *Chaldeans*, that crowned with Glory and full of Years, they should both die in their Beds? But supposing all had happened as they had foretold ; as I have shewn it impossible to conjecture them from the Order of the Stars, the Astrologer's hitting so exactly must have been owing to Chance, his own great Share of Penetration, or good Intelligence of the hidden Treasure, Death, Marriage, Conspiracy, Murder, Robbery, stolen Goods, or other Things disclosed or foretold, and not to any Skill borrowed from the Stars : These are *theoretical* Methods of verifying them, besides which, there are *practical* ones. Dean *Swift* relates, that one

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Partridge, an Almanack-maker, having read in the Predictions of *Bickerstaff*, an Astrologer of those Days, that he, (*Partridge*) was to die on the 29th of *June*, at eleven o'Clock at Night, was so struck with the Fright of his imaginarily approaching End, that he soon sickened and sensibly declined, until within a few Hours of the Time foretold, when he effectually expired. A Lady, strongly hoping, but very impatient, for the hymeneal Smile, applies to the Fortune-teller for a Glimpse of him, of whom she is one Day to be the happy Bride; but the melancholick and unexpected Piece of News of her dying a Maid, or the Horribleness of some Spectre, throws her into a deep Decay, which, by carrying her off the next Spring or Fall, cries up the Cheat for a true Prophet.

(10.) Hence, as nothing is so idle as Fortune-telling, so Nobody more silly than he who credits it: For, if we suppose Good or Evil to be falsely forboded, either his vainly bouyed up Hopes will be sadly disappointed, or a pannick Terror will to no Purpose alarm his inward Quiet: And if they happen exactly as they are foretold, his irksome Longing for the *Good* will diminish the Sweets of its Enjoyment when
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present, or the Apprehension of the *Evil* will make him unhappy before his Time. I know Lunacy is ascribed to the Moon, that a Man's Temper is pretended to shine in his Features, &c. but I fancy these very Remarks, besides that they don't proceed from any Simmetry of the Stars, will be as liable to Mistakes as the rest.

SECTION XVI.

Of ATOMS.

(1.) **T**HUS far all the Pretenders to any sound Method of philosophising agree, they do Justice to their own Species, they shake off the Iron and fatal Yoke of Constellations: But, alas! the free-thinking Part of them put the Management of Affairs, if possible, into worse Hands: They hammer out Systems touching *Atoms*, which, however obscure and self-absurd, don't want Admirers, in the free-thinking Way. That of *Democritus*, *Epicurus*, and their Followers is the Heighth of Impertinency, which a few Similes will evidence. One of our Belles, struck with the Elegancy of some fashionable Visitor's Attire, can't forbear asking, who is her Mantua-

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Mantua and Tete-maker, Milliner, Hair-cutter, Jeweller, &c. A dainty-mouthed Man, upon scenting but slightly to a high-flavoured or hogoed Ragoo, won't hesitate to aver, that it is of the tossing up of some excellent *French* Cook. A Navigator, drove by Strefs of Weather or otherwise, into a desert Island, upon finding a single Figure, of a human or other Shape, will immediately conclude some of the rational Kind had inhabited it: To ascribe therefore, with these Dotards, the Marvels of Nature, than which nothing can be more surprising, to an unintelligent Being, to blind Chance, to the fortuitous Concurrence of *Atoms*, is like attributing the regular Figures of our variagated Callicoes, Embroideries, &c. to a Manufacture of blind Men, or the carrying the same Cast twelve Times running at Dice, to meer Hazard, and not to their being cogged or loaded.

This Argument strikes so Home, that *Democritus* was constrained to animate his *Atoms*, and indue them with Thought, Perspicacity, Liberty, and other Endowments answerable to the surprising Regularity of the Universe.

But he ought to have considered, that we find no Signs of Life in the Body of Earth,
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that Master-piece of all compounding Atoms. What can be a greater Absurdity than to gratify the Ingredient with what we find no Remains of in the Composition? If our Simples did not retain their original Qualities, tempered at least in the galenical Preparation, Chymistry - would be a poor Business. Besides, is it reasonable to believe, that what had hewed itself artificially enough to frame this World with all its Beauties, should ever since be motionless, and utterly in a State of Inaction? Which unavoidably must be the Case; for who is the Man that has ever seen so much as a Joint-stool made at a Venture, without the Interposition of the human Species? In some Countries there are, indeed, whole Towns overwhelmed with flying Sands; the Pyramids of *Egypt*, of about seven hundred Feet high, are considerably sunk in them. Such Effects as these are the only we could have ever learned of Atoms, either from Reason or Experience, where there appears no other Art than the heaping of one Thing upon another.

(2.) I know the Epicurean pretends Heaven and Earth, with all their Ornaments, *Gen. ii. 1.* were framed after the same casual Manner; and that, as a Parcel of Rabbits burrow in the said Sands, without their having

ing ever been intended for a Warren, so Man benefits of them, tho' never designed for his Use. But supposing I should allow that the World has not been made for Man, and that, like the said Rabbits, he only makes it answer his Ends; sure he can't pretend that a Fabrick, where so much Art appears, must therefore be a meer Work of Chance. A Wig was never intended to wipe my Shoes: Must it therefore be the Work of Chance, because the Shoe-black employs it for that Purpose?

(3.) But the Epicurean, to level this Difficulty, pretends that even what we call *Art* is also owing to *Chance Medley*. There is nothing, says he, in that great Variety of striking Beauties Art, as well as Nature, abounds in but a different Workmanship of the Parts of Matter, or (which comes to one) Disposition, and Combination of Atoms. It is amazing, in how many Shapes but a few Things can be linked together: Four Cyphers in Arithmetick, for Example, 1, 2, 3, 4, will make out sixty different Numbers, as may be seen here:

12	31	123	213	312	412	1234	2134	3124	4123
13	32	132	231	321	421	1243	2143	3142	4132
14	34	124	214	314	413	1324	2314	3214	4213
21	41	142	241	341	431	1342	2341	3241	4231
23	42	134	234	324	423	1432	2413	3412	4312
24	43	143	243	342	432	1423	2431	3421	4321

If four Figures are susceptible of all these Combinations, how many more would the nine Digits make, or all the Atoms, that are infinitely more numerous? Now as the Nature of Atoms is, to be always in some Kind of Motion, all their possible Combinations must one Time or other come up, as all the possible Casts upon the Dice, must happen sooner or later, by their being only shook in a Hat, without any other Art.

I freely own that the greatest Variety we find in Nature, as well as Art, may be easily conceived to be owing meerly to the different Dispositions of the Atoms or Parts of Matter, and these Dispositions to proceed purely from their Motion; nay, to make short Work with the Epicurean, I grant besides, that Motion is essentially included in the Nature of Atoms.

But I can't still comprehend how their tumultuous Jumbling can account for the Manner Nature is so regular in her Operations.

tions. I am, for Example, at a Loss to know why we should not have heard of Mountains to have been sometimes removed by this Means, of a Rock to have grown, of a Mare to have brought forth a Chick, of a Watch to have been made by tossing some Gold-dust, with the Fileings of Steel, Brass, &c. together in a Box, &c. As all the Casts on the Dice have pretty nigh an equal Chance of being brought every Time they are thrown: So that this System is equally incapable of unriddling the Productions of Art as it is those of Nature, unless the Industry of Man be assigned to conduct the former, and a superior Providence to oversee the latter.

The Epicurean, indeed, pretends that even Man's Industry, Free-will, &c. depend upon the *Clinamen*, or Inclination and Equilibrium of the Atoms, which is such a Piece of Absurdity, as not to merit Refutation.

(4.) However, *Des Cartes* and others have spun it to a very great Nicety: It is the Grounds of our experimental Philosophy. They pretend to account for the different Modifications and most abstruse Properties of all material Substances, by Means of variously shaped, and perpetually

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winding Atoms. There seems nothing mysterious to them either in the Conception, Formation, or Birth of the Infant-world, in the Progress of its Nonage and Manhood, in the Decadency of its drooping, or in bringing its Career to a Period; but there is a wide Difference betwixt these two Sets of Atomists. The Antients, after animating their Atoms, were at a Loss to know whence they sprung, and when to fix the the Epoc of their first appearing: In this Puzzling they bethought themselves of an Expedient, which, without the Ascendant they had gained over People's Minds, would have rather embroiled than resolved the Difficulty; for to make them, as they did, independent and Self-productive without Date, and eternal, is clinching the Flagrancy of their Nonsense, as will appear hereafter.

But the Moderns bring their Reflections to bear so as to stand the common Tests of Christianity, they keep invariably to our History of the Creation, and only pretend to give a Detail of what the *Genesis* lumps. In the Beginning, say they, God filled this immense Void where the World stands, with a most dense Cloud of Corpuscles or little Bodies, such as we see floating to and fro in the Air of a Sun-shining Day, which we
call

call *Atoms*. Then he impressed such a Weight or Force upon it as put them into a speedy Motion, which soon divided that Mass into separate Whirlpools, such as we observe in Cascades, rapid Rivers and Whirlwinds. Whatever their original Figure might have been, the Swiftnefs of their Revolution and their continual Friction must have made them turn out of various Shapes.

(5.) *First*, Some proved Cubick, Oblong, or so irregular and wry-fashioned, as to grapple and grasp each other in such Clusters, as gradually formed our Earth, and that in the Center of the *Vortex*, whither, as where the Motion is more gentle, we find all solid Bodies do naturally tend, which they call the *third Element* or Principle. *Secondly*, others having had all their Angles and Bristles knocked off in the Fray, became quite globular, and consequently, as more apt to Motion, make the Constituents of our Fluids, and are called the *second Element*. *Thirdly*, This could not be performed without grinding some Particles to such a Fineness as to raise a most furious but insensible Dust, which they call the *first Element*, and circulates in that Space, betwixt the Body of the Earth and the remotest Bounds of its Atmosphere, and, as more

subtle, pervades or penetrates the imperceptible Vacuities of our very less porous Bodies, and this, amongst the rest of its Properties, is said to be the Source of our Fires, Meteors, or Ethereal Appearances, &c. the Formation of the Planets and Stars is accounted for much after the same Manner. This may be somewhat exemplified in the churning of Cream, or boiling of skimmed Milk, which are done by Celerity of Motion, where the Butter and Curds represent the *third Element*, the Whey and Butter-milk the *second*, and the Steam the *first*. Which shews how grossly a late Writer mistakes in his *Dissertation on the Mosaiical Creation*, page 321. who pretends that *three hundred Millions* of different Kinds of Atoms may be as well admitted as this treble Division.

(6.) This Scheme has been chiefly calculated for fixing a *System* to account for the various Motions of the Cœlestial Bodies, which has been attempted after two remarkably different Ways. The Antients with *Ptolomy*, led by Appearances, fixed the Earth immoveably in the Center of the main Gulph of the World, and made the vaulted starry Sky turn about it as a Wheel does round the Axle-tree: But this inexpress-

preffible Rapidity of the Heavens from East to West is industriously spared by *Copernicus* and his Followers, who, by placing the Sun in the Center, and only making the Earth, like a spitted Pig before the Fire, whirl from West to East about its own Axis, explain the whole Affair in a far more compendious Manner. I don't pretend, however, that the Simplicity of this System will make it incontestably true, it is at best but hypothetical; provided it answers the End, the Reality on't is very immaterial. If a Pill moves the chronical Disorder, it is no Matter what the Composition is. The Arguments, indeed, that are brought against it, in my Opinion, are for the most Part but mere Puerilities, and only betray those that form them to be but little conversant in Mathematicks, Criticks, or other polite Sciences.

(7.) What will it avail them to alledge the Testimony of our Senses that seem to declare the Sun to move, and the Earth to stand still? For this Proof is very precarious: A smooth Sea, and a fresh Gale of Wind, will make the Shore appear moving backward to those that are on Board a Ship, under Sail: It is true, this Mistake is discovered by making another steer a contrary

Course, to whose Crew the same Shore will appear to move the contrary Way : As it can't therefore have two contrary Motions at a Time, we may well conclude it must be the Ships that really move, and the Shore only apparently : Wherefore, the Sun may possibly move only in Appearance, tho', because of its vast Distance, there is no Means of undeceiving us with Regard to the Reality of its Motion. If, indeed, we could compare Notes with the Inhabitants of the Planets (supposing the Sun to rise and set with them as it does with us) and found that the Part of the Firmament that answers our East is their West, and contrary-wise : So that a Man planted there with his Face towards the Northern Pole, could assure us, that the Sun rises to his Left, and sets to his Right : Then as nothing can have contrary Motions, we could conclude, that the Sun stands still, which is the only Method I know of demonstratively terminating this Dispute ; for as all the Planets and Stars appear steering the same Course to us, we can no more guess whether they move, or the Earth, than the Crew of a single Ship can determine whether it be the Vessel or Shore that is in Motion.

(8.) It

(8.) It is to as little Purpose to bring this System to the Touch of the Scriptures, according to their literal Interpretation, however shocking otherwise to common Sense, and the most avowed Truths. An Allegory is as familiar to the holy Spirit as a Propriety, and a meer Appearance oftentimes as a Reality. It is said, *Gen. i. 11. Let the Earth bring forth Grass: Item, Exod. xv. 5. They descended into the Bottom as a Stone:* Must we therefore attribute Action and Life to our most passive and inanimate Things? We read, *Gen. i. 16. That God made the Moon to rule the Night.* Item, *Ecclus. xxvii. 12.* Mention is made of its Phases or Changes: Yet all this is but in Appearance, for in Reality, it rules the Day as well as Night, and always has an equal Disk lighted by the Sun, tho' not apparent to us: Why therefore should the Sun not be made really immoveable in the Center, and the Earth whirling about it, tho' Mention seems to be made of quite the Reverse in Scripture, *Gen. xv. 12. 17. &c.*

(9.) It is strange how the above-mentioned Writer could avail himself, *p. 376.* with the Absurdity of this System, on Pretence that it makes us turn *topsy-turvy, Heels over Head, and Head over Heels, at the Rate of a thou-*

a thousand Miles an Hour; whereas the same Inconvenience will attend either Hypothesis. Who does not see that the Attitude of our Antipodes, compared to us, is inverted? That the Waters which naturally glide downwards remain constantly glued to the Surface of opposite Hemispheres, &c? So that whatever Supposition we make, the *topsy-turvy* will be still a Mystery, unless it be considered that there is no such Thing as an *Inversion*, whilst we keep the same Position comparatively to the Center of the Earth, which is the Case in either Hypothesis; for let us whirligig ever so often, the Soles of our Feet constantly look towards it. It seems still more strange he did not foresee this Argument combats the Motion of the Sun more than that of the Earth; for is it not plain, that the Swiftnes of 24000 Miles a Day is more reconcileable to common Sense than that of 360000000, which the Sun must make in that Time, supposing with himself, *p.* 37. that the *Magnus Orbis* the Earth describes in a Year is 60000000 Leagues or 120000000 Miles, in Diameter. The *unanswerable* Reflection he borrows, *p.* 382. from his *learned*, or rather geographically Weather-wise *Friend*, in my Opinion, does Honour to neither.

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It pretends this System is insufficient to account for the Intemperature of the *Tartarean* Air, compared to the Mildness of the *English* Climate, both being in the same Latitude; whereas it is evident, that, whether the Earth turns before the Sun, or the Sun turns about the Earth, it is the same Thing with Regard to the Degree of Heat it affords us. He must be but a Dabbler at Cookery, who does not know that some Parts of a Joint of Meat, tho' at the same Distance from the Fire, are more susceptible of the Heat than others. Is there no other Method of accounting why one Summer is hot and another cold, than that the Sun's Declination is greater, or that the Earth moves further to the South in some Years than others?

(10.) The Imagination of some is so strong, that, supposing the Earth to move, they fancy we could not keep upon our Legs, but must tumble down like one who stands on the End of a Carpet, when suddenly pulled away from under his Feet. Our Houses, for the same Reason, should come down, and the Birds, let them remain but never so little suspending in the Air, should lose their Nests, which would then steal away with the Earth from them, as
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the Man that runs briskly avoids the Brick falling from the Top of a House. These Absurdities, with many others of the same Nature, the Patrons of this System do evade, by simply supposing the whole Bulk of the Atmosphere to keep Pace with the Earth in its Rollings; for then their Motion would make no more Alteration, than if they had both stood still, as we can make no Difference in playing at Shuttle-cock betwixt one of our Rooms, and the Cabbin of a Ship under Sail, provided she does not roll.

(111.) But this Digression is somewhat foreign to my Purpose; all I would insinuate here is, how our modern Schemists give God his Due, inasmuch as they ascribe the Formation and Motion of *Atoms* to him, and supply their pretended Soul by the common Laws of Motion, to which latter Point I can't thoroughly subscribe. *Motion* doubtless has its Laws so regular and well cemented, that on sundry Occasions they unriddle many Secrets; but as they are insufficient to account for the original Impulsion of the Atoms, so I find many of their secondary Motions beyond their Reach. *First*, I can easily conceive how any Thing fastened to another must partake of all its Motions, but that the fluid Air, without any visible Tie,

Tie, should be clung to the solid Earth, so as to keep Pace with it in its rapid Revolutions, can't be owing to any Laws of Motion yet discovered. *Secondly*, I can well conceive, how by the magnetick Suction of the Earth, or Pressure of the ambient Air, or *first Element*, what we call heavy Bodies are forcibly drove towards the Center of the Gulph; but that this could be so regular and uninterrupted for so many Ages, seems to surpass the ordinary Laws of Motion. *Thirdly*, I can't see which of these Laws can account for the complicated (not *contrary*, as the same Writer, *p.* 386. would have it) Motion of the Earth from West to East, and at the same Time either Northwards or Southwards. I can easily conceive, a Screw to have these two simultaneous Motions; it moves *round*, but without any Progression Sideways, on its Surface, and *forwards* on its own Axis; but how this cylindrical Worm could retire and move backwards, and consequently how the Earth could turn round with its Axis perpendicular to the Equator, and at the same Time cross it backwards and forwards, and still remain in the Ecliptick, that makes an Angle of twenty odd Degrees with it, without some preternatural Pilot, is, I must own, be-

beyond my Reach of Comprehension. But to make the Difficulty more intelligible, I shall make use of a familiar Example: Let a right Line be traced upon a Bowling-green to represent the Equator: Let a Curve one be drawn so as to make an Angle of twenty-three Degrees and thirty Minutes with the former, which is the greatest Obliquity of the Ecliptick that this Line represents. The two Intersections will stand for the Equinoctial Points, and the remotest Part of the crooked from the streight Line, for the Solstitial: Let one of our Rolling-stones, representing the Earth, be placed at one of the angular Points, so as to be perpendicular to the streight Line. Now what I am at a Loss for is, how it can be so contrived, as that in rolling along to the other Angle, it shall constantly have its Center on the crooked Line, and at the same Time preserve its Parallellism, or perpendicular Situation, with Regard to the streight one, and that according to the natural Course of Motion, without any intervening Machinery?

(12.) *Fourthly*, the Circumference of the *Magnus Orbis* is, as has been already observed by its Diameter, 360000000 Miles in Length: That of the terrestrial Equator

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is computed but at 24000, which Number multiplied by 365 gives 8760000, the Progress the Earth makes in a Year: But this is not above the 41st Part of the former: How then can it be pretended that, according to the Laws of Motion, the Earth makes the Tour of the *Magnus Orbis* every Year? Let us suppose a Wheel to be but three Yards round; how can we imagine that, without the Concurrence of some Art, it will, in rolling but ten Times about its Axis, make 1230 Yards, one and forty Times the Number it should naturally run in that Time.

But supposing that, to avoid this Absurdity, I should give up the *Magnus Orbis* and, to explain our Phænomenas, barely make the Earth, like a Cork-screw, move Southwards and Northwards, in turning before the Sun, as a Joint of Meat does before the Fire, which is still a more simple, and could perhaps be made a very tenable System; *first*, By granting the fixed Stars, besides the apparent common diurnal one, a peculiar and real yearly Revolution from East to West, by which Means the Sun would appear to go through all the Signs; *secondly*, By allowing *Mars*, *Jupiter*, and *Saturn*, (*Venus* and *Mercury* being only Sa-

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tellites

tellites of the Sun, as the Moon is that of the Earth) a more gentle one the same Way, (but slantingly according to the Order of the Signs) to make them perform their different Periods from West to East in the Zodiac; for then they would seem moving Eastwards to us in Proportion as they would be out-stript by the Signs steering Westwards. (As to the *Parallax* it would be the same here as in the Case of the *Magnus Orbis*) even this to and fro Motion of the Earth, I say, would not be still natural.

Instead of the above Curve, let the second Line drawn on the Bowling-green be a streight one cutting the former at right Angles, to represent the Meridian, on which we reckon the Declinations: Let the Rolling-Stone be cockled and stretched length-wise upon it, but so confined on both Sides, that, in rolling, it can decline neither to the Right or Left. I can very well conceive how it will steal its Way cross the Equator, but can't imagine what Law of Motion can bring it back again, unless rolled contrary-wise.

(13.) *Lastly*, To return to the favourite *Magnus Orbis*, what natural Law of Motion can explain how the Moon (the Satellites of *Jupiter* and *Saturn* suffer the same Difficulty)

Difficulty) to perform its Monthly Rotations, so regularly follows the Earth, in flourishing round about it, and that without any sensible Connection betwixt both? Supposing I draw a large Ring on a Bowling-green, to represent the *Magnus Orbis*, and that a Man representing the Earth, very slowly makes the Tour on't, by turning round as Children do to make their Heads swim; I fancy it will be found as much as Art can do to make another Man, representing the Moon, turn twelve Times about the former, whilst he is making the Circuit, and keep a regular Distance with him all the Time.

(14.) Hitherto I have laboured in overthrowing all those Deities the Wise-man mentions, *Wisd.* xiii. 2. but the Atheist will perhaps tell me, the Arguments made Use of are only *negative*, and prove at the most that we can't tell how *Man*, the *Cælestial Orbs*, and *Atoms*, discharge all the Functions of Nature, which in Fact does not hinder them to be their only Sources, as our Ignorance of the Manner how the Thing is performed is no Exception to its Reality. *P. n. X.*

The Atheist would be well entitled to make this Objection, had he first brought a positive and evident Proof that either of

these or all three together are the indispensable Origins of Nature, which I must own, all I have said could not invalidate; But has he ever done this? Don't all his Endeavours tend to bring them into Play meerly upon a Supposition of their being adequate to its Operations? Which he could never positively verify. He may indeed retort the Argument, and say, I have myself been deficient in this very Point, as I have only laboured to enervate his Supposition without making Use of any other positive and evident Proof: Wherefore, to obviate this, I must take another Method to establish the indispensable Necessity of a supreme Being, and undoubted Right of the Claim he lays to this Superintendency, by subjoining the four following *Arguments*.

SECTION XVII.

The FIRST ARGUMENT.

- (1.) **L**ET me ask the Atheist, *How came the first Thing that ever was, to be?* It could not have been produced by itself; for that would be making it at the same Time its own Cause and Effect, before and after itself, which is a Self-contradiction.
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It could not have been produced by another; for we suppose, it the first, which in that Case could not be, as the Producer must necessarily go before the produced; therefore it must have been *unproduced*, and this is what we chiefly mean by a supreme Being.

This Dilemma puts the Atheist to his last Shifts, his best grounded Reply is but a meer Evasion, intended rather to perplex, than set Things in their proper Light. He is so obstinately bent against the Deity, that he had rather renounce both Reason and common Sense than surrender. He tells us, for Example, that the first Man that ever was, and perhaps the last that ever will be, are meer Chimeras, devised by some Impostors, with an Intent to bereave us of that Quiet, which is inconsistent with the Awfulness of a supreme Being. What needs, says he, circumscribing our Chronological Tables, Trees of Life, &c? Tho' our most authentick Monuments and Traditions don't supply us with sufficient Memoirs to trace them upwards of betwixt five and six thousand Years: Yet, that is no Reason, why in Reality they should not be without a Beginning. It is true, says he, this Hypothesis will engage us in an inextricable Labyrinth of a bottomless Eternity, where we shall

neither see, feel, hear, or understand: All the Light we have is to the *Mosaical Creation*, beyond which we can't see a Jot: But the Supposition of there being a God will be attended with the same Inconveniency. For whence shall we make him descend? If we doom him to the Abyss of an endless Eternity, which by the Argument must unavoidably be done, we shall also lose ourselves in the Search of his noble Stem: Why then an Infinity of *produced* Beings should they not sufficiently answer our Purpose without the Aid of an *unproduced* one?

(2.) I can't see how a Peek to the Deity could be carried greater Lengths, nor how a capricious Infatuation could be better discerned than from such wrong Steps: To me they appear the most convincing Proofs that the Atheist must be either a Trifler, an Idiot, or Desperado: Our antient Sophisters, priding themselves upon puzzling the Disputants, and tossing them from Post to Pillar, used all the elusory and unfair Arts they could invent, to send those, that *bona fide* sought after Truth, in Quest of Phantoms, of which Spirit of Chicane this Method of the Atheist perfectly favours. What should we think of a Person, who, being asked, *what his Religion is?* would answer,

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it is that of his Landlord, and being urged to tell, *what that of his Landlord is?* would answer, *it is that of his Parson*, and being still asked, *what that of his Parson is?* would answer, *it is mine*. How could we better stile him than a Quibbler? And yet this is the Tenor of the Atheist's Reply, with this only Difference, that this is a rectilineal Quirk, but that a spherical or circular one; for they both agree as to this, that neither has Top or Bottom, Beginning or End. I must own, that the Hypothesis of there being a God will leave us as much in the Dark, with Regard to his unsearchable Race, as we are at a Loss to trace out the Extreams of this pretended boundless Chain of produced Beings; an *Infinity* of what Kind soever, whether permanent or successive is a Chaos of Obscurity: But this is not the main Difficulty; the Incomprehensibleness or Infiniteness of a Thing is no Exception to its Existence, *P. n. X.* I allow therefore, an eternal, however incomprehensible, Being, provided it be *unproduced*: For the Stress of the Argument lays on the Impossibility of the Eternity of one, or any Number of *produced* Beings: For make them precede each other as long as you please, as they are all separately *produced*, which necessarily

cessarily implies a *Producer*, the same Query will run still with Regard to all and every one of them, to wit, *how they came to be?* which can never be answered with Satisfaction, unless we stop at some first *unproduced* Cause, with Regard to which no such Question can be asked, as it excludes all Manner of Affinity upwards. Who does not see how nonsensical it would be to ask, *How came an unproduced Thing to be produced?*

(3.) The Atheist may possibly answer, that tho' they are separately produced, still the whole Chain may collectively counter-vail an unproduced Being; but besides that this does not prove its Possibility, the only Thing in Question, it is as much as to say, that an infinite Number of Zeros may be equivalent to one significant Figure, or as many blind Men to an *Argus*. It is true, a Victory, for Example, is only attributed to the Army *collectively*; but the Particulars must have had a Hand in it: Now what Share could all the produced Beings that ever were, have towards making up an unproduced one?

(4.) The Atheist may still object, that it is very possible there may be a Succession of Men, for Example, descending one from another.

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another without ever coming to the *last*; therefore, it is possible they could have preceded each other without there ever having been a *first*.

Tho' these two Cases seem to be pretty parallel, yet there is a wide Difference, which I make out thus: It is possible a Thing may always be what it once is; now what is to come is at present without a Being; therefore, it is possible it could be for ever without it, and remain in a State of meer Futurity; and consequently a Succession of Things following each other, without ever coming to the *last*, is a possible Supposition. But Things past have once had a Being; therefore they could all be still in Being, as we see three or four Generations generally are; but it can't be denied that in this supposed huge Collection there should be a *first* Parent, as we see a Head or Chief of our most numerous Families: Therefore it must have been the same as Matters have stood; for as to this, there seems no Difference betwixt a Stage, where the Scene is often shifted, and that where all the Actors appear together. The Difficulty that would attend the singling out in such a Croud the individual Person that had given it Birth, would indeed prove it indefinite,

finite, but not infinite; therefore in produced Beings a *first* must necessarily have been, tho' we could never come to the Knowledge on't, and tho' there never should be a *last*.

(5.) But to conclude the Argument, let us grant this infinite Train as possible, as I have shewn it self-contradictory, what real Advantage can accrue thereby to the Atheist? Those that abet a Deity, don't seek with such Earnestness for one of the Nature of our female Tortoises, who abandon their Eggs, when laid, to be hatched by the Sun: An Omnipotence is not more necessary to give Things Birth, than some providential Care is to preserve and help them out in their Operations: I have pointed out several Effects which can't be matched with proper Causes within the Capaciousness of Nature; I have shewn that neither the Stars, Planets, Men, or Atoms, are sufficient to answer this Purpose: So that had it been possible for Things to produce themselves, or run on upwards without a Beginning, we should be still at a Loss without a *Deity*, what to ascribe the greatest Part of our Phænomenas to.

The Atheist may perhaps pretend to say, that tho' the present reigning Beings are in-

insufficient, yet the Heap of the foregoing ones may, peradventure, influence our fresh Productions: But it must be considered that as each Thing had been insufficient in its own Time, it must be much more so in After-ages. It is true, a common Saying prevails that makes the Spirit of our antient Heroes reign in our modern ones: But this far from being literally true, is but a rhetorical Flourish.

S E C T I O N XVIII.

The SECOND ARGUMENT.

(I.) **T**HE Idea of a God as much imports all Manner of Perfections, as that of a *Whole* includes *Parts*; but *Parts* are so the Essentials of a *Whole*, that there is no compleatly conceiving it without them: Therefore, all Kind of Perfections are in such a Manner the Properties of God as not to be conceived without them; but real Existence is a Perfection, as it is better be than not, and that without it a Thing is nothing: Therefore God can't be conceived without it: But God is conceivable and conceived, else it would be wrong of his Enemies to deny what they don't

don't know ; therefore, he must be conceived as really existent : But it is a received Maxim with the ablest Philosophers, that we may truly attribute to any Thing what is included in its clear and distinct Idea, or, which comes to the same, that, without which it can't be conceived ; otherwise we could deny that the *whole* has *Parts*, that two and two make four, and doubt the Truth of the most averred Axioms ; therefore we may safely say, God is existent.

(2.) This Argument is the more conclusive as there has never been so Savage a Nation that has not had a practical Conviction of there being a God ; witness the Manner of their constantly flying to him for Assistance upon urgent Occasions, and sudden Frights,

*The weakest Atheist Wretch all Heav'n defies ;
But shrinks and shudders when the Thunder flies.*

and their warm Contests on the Score of Religion are generally attended with more Rancour and Spleen than the most interesting Quarrels of State, which denote to a Demonstration their inward Persuasion of there being such a Thing. It is true, that thro' the Perversity of Nature, and Depravation
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of Manners, which deserve the heaviest Judgments, they had changed the Glory of the true God, some for the Likeness of corruptible Man, others for Birds, four-footed Beasts, Serpents, and other Things, *Rom. i. 23.* But this Diversity only shews they did not agree as to the Identity of the Thing, that is the true God, which does not hinder their having been unanimous with Regard to the indispensable Necessity of there being such. A *Greenlander* lives on Venison, we on Bread, the *Indians* on Rice, others on Roots, Herbs, Dates, and other Fruit: Their Alteration lies in determining which of these is properly the Staff of Life: But they agree to a Man as to the Necessity of some Kind of Food. The *Venetians* are for an *aristocratical* Form of Government, the *Hollanders* for a *Democratical*, the *French* for a *Monarchical*, the *English* for a *mixed*, &c. But they all allow that no State can subsist long without some Kind of Rule to go by.

(3.) As to what some pretend to say, viz. that the Inhabitants of *Brazil* and *Mexico* before their Intercourse with the *Spaniards* had no Notion at all of a Deity; it is a meer Fiction: For how is it possible, that any one capable of Reflection, and

conscious of his own Imperfections, as we must own those Nations to have been, could lay any Claim to an Independency? Which however must have been the Case, if they acknowledged no Kind of God whereof they depended: As there is no Medium betwixt their being dependent and independent. It is true, the Idea they had of him might have been so confused, that they could not perhaps determine what or who he was; but this does not hinder the Reality of their Conviction that there was such a Thing, let him be what he would. *Nebuchodonosor* was very sensible that he had dreamt; but what it was, he could not for his Life recollect, until *Baltazar* informed him, *Dan.* ii. Other Essays will shew which of the contending Parties has hit best in its Choice of a God: I only pretend here that the general Run of Mankind conspiring to assert his Existence must form a most powerful Presumption in its Favour, as the Saying is, there is no Smoke without Fire.

(4.) The Atheist may object that to conclude the Reality of a God from our inward Persuasion and Notions, would be as unfair an Inference as to pretend a Castle to be hovering in the Air from one of our Bedlamites fancying such a Thing: If a Whimsey can't
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stay our Stomachs, nor fill our Purses, how can it be supposed fertile enough to bring forth a God?

I must own the Mind never operates beyond the Brain of him that thinks, and that its Ideas so little affect the Thing conceived that it is neither more nor less so for our imagining it to be such. But this does not argue, that it is not an infallible Test of Truth. The Touch-stone does not make Gold, yet it is one of the best Proofs we can have of its being genuine. Our Sight makes no Change in the Object seen; yet, we can't deny, without the Imputation of Pyrrhonism, the Reality of what we see. Wherefore, as no one can prefer, in Point of convictive Perspicuity, the Testimony of our fallacious Senses to that of *Reason*, the Organ of the Mind; and that this tells us, Existence is inseparably connected with the Godhead, we must abide by its Verdict. Castles, indeed, we may possibly imagine in the Air, but not so as necessarily to comprehend all possible Perfections, whereof one is real *Existence*; so that from our simply imagining them we can't infer their Reality, which makes a wide Difference betwixt both Cases.

(5.) The Atheist may insist upon the Possibility of imagining even an *essentially existing Castle*; from whence however, its Reality can't be inferred: Therefore, will he conclude, nor that of a God from his *Existence-including Idea*.

I don't pretend to sound the many unaccountable Whims of an alienated Mind; but that a Self-existing Castle, unless supposed *unproduced*, could be within the Compass of a settled Imagination, is what can be plainly deduced from the first Argument; so that a Consequence drawn from its being merely imaginary in a Bedlamite against the Reality of what a Torrent of sound Intellects maintain of a Self-existing God, is as unfair, as to deny the *Whole* to be in Reality, bigger than one of its *Parts*, from its being the universal Sense of all Mankind; because some Brain sick People may possibly groundlessly imagine a Part to be bigger than the Whole. Sure if a few Men are crazed, it can't be fairly inferred that all the World must be so too!

But, says he, how shall I know which Party is in the Wrong? A clear Idea, it is true, may possibly be the best Light, and surest Standard we have of Truth, when we are sure to have such; but this is the very
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Thing the Atheists dispute : The Deists, indeed, carry it by their Numbers ; but we must not follow the Croud to do Evil, *Ex. xxiii. 2.*

As an Idea is of so abstruse a Nature, that there is no coming at the Knowledge on't but by the Declaration, or some other overt Act of him whose it is ; it is but reasonable, that, as in other obscure Facts, a Majority of nonsuspected Voices should here fix the Verdict.

(6.) But is it not possible, says he, that this so universal *Idea* might have proceeded from the Prejudice of Education, or that the Children might have imbibed it from their Parents, as they were made believe, all over the civilized World, from the Bottom of *Egypt*, round *Greece*, to *Hercules Pillars*, that *Jupiter*, for Example, was endowed with divine Parts.

*Witness thou first ! Thou greatest Pow'r above !
All-good, All-wise, and All-surveying Jove.*

And if so, what Strefs can be laid on it for the Reality of what it represents ?

I must own it is the most signal Instance of infatuating Prejudice Antiquity could produce, to have glorified and immortalized the Memory of *Jupiter*, after having de-

throned *Saturn*, his own Father: Whereas he could have set his Brethren at Liberty, and redressed all their Grievances, without usurping the Crown; but let us see the Steps he has taken to establish this Fame. Conscious that Success never fails of meeting with Applause,

*For when Success a Conqueror attends,
Few ask, if Fraud or Force attain'd his Ends,*

especially in the Eyes of a blind and religiously transported Mob, such as were, without Exaggeration, three Fourths of the Inhabitants of that vast Tract of Land, he stuck at nothing that could facilitate the Execution of his hellish Plot. *Metis* was applied to for his Skill, Art, Craft, and Cunning, the *Cyclops* were employed to forge a Thunderbolt for himself, to arm *Pluto* with a Helmet, *Neptune* with a trident, and the rest of his Confederates, with one offensive Weapon or other: And to be sure, Proclamations of the most rigorous Treatment were issued out in Proportion against all Opposers and Gain-sayers, their Estates, and other Favours conferred upon Time-servers, &c. It is no Wonder such violent Measures as these should have given the World a high *Idea* of the blackest Fates,
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or rather have forced People right or wrong, to prostrate themselves to the rising Sun.

But have any such Means been ever made Use of to create or uphold in Men the *Idea* of a God? Where have any penal Laws been enacted for that Purpose? Have the very Founders of Christianity not declared their Aversion to any coercive Power with Relation to other dissenting Sects? 1 *Cor.* v. 12. And yet this *Idea* is so indelible, that, after every Body's Eyes are sufficiently open to see what an unnatural *S—l Jupiter* must have been, it remains invariably the same; which shews it to be ingrafted in our Minds independent of Prejudice or any human Ways and Contrivances; and of Course that it is the best Test of Truth Nature can afford.

(7.) The Atheist, not well knowing what to reply, employs all his Philosophy to strike at the very Root of this *Idea*, and make it out to be but a Fiction of the deistical Clan. God, says he, is supposed to be an infinitely perfect Being: How then can any one pretend to have a lively Representation or Image of him within himself? I can comprehend a vast Space both of Time and Place; but it does not follow from thence that I have the *Idea* of an infinite

finite Extension. I may have a Notion of a very subtle Part of Matter; but can't conclude that therefore I have the *Idea* of a perfect Unity, or metaphysically indivisible Point: For how can any one say, he has the *Idea* of a Thing, without the Knowledge of all its Appurtenances? which no one can pretend to be within the Compass of a never so comprehensive limited Mind, with Regard to a Thing supposed to be infinite.

But the Atheist must consider, *first*, That as the Mind comprehends huge Bodies, without arguing any Hugeness in herself; so her Infinity can't be concluded from her having the *Idea* of an infinite Being. *Secondly*, That as the Mind may plainly see and be thoroughly convinced, *that every Whole is greater than one of its Parts*, without enumerating all the particular Wholes and Parts comprehended in this general Assertion, or that his Majesty is sovereign Lord of *England, Ireland, and Scotland*, without being acquainted with every Foot of Ground in the three Kingdoms: So she may clearly conceive an infinite Being, without coming to the Particulars comprised therein, which are the two Scruples that stand in the
Atheist's

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Atheist's Light, and serve here as Pretexts for denying the Idea of a God.

(8.) But, says he, how came People by this Idea? For as the Cause and Effect must in some Shape be congenial, all the visible World, falling very short of being infinite, can bear no Proportion to so exalted a Thing as the inspiring the Idea of an infinite Being. It can't be said that it is *innate*, that is, that Nature has engraved it in our Souls at the very Instant of their Being, that we bring it into the World, that it grows up with us, and becomes plain and legible in Proportion as the organical Man ripens; for this over-delicate Kind of sketching Plastick is too incomprehensible to be insisted on.

But the Atheist must shew what there is more extraordinary here than in a Grain of Mustard, which, tho' the smallest of Seeds, and so smooth as not to have the least sensible Impression, insensibly shoots out into such a bushy Stalk, that in some Countries the Birds of the Air nestle therein, *Mat. xiii. 32.* Why then could this *ideal* Print not be very superficial at first, and afterwards gradually grow so deep as to be easily perceived by any one capable of Reflection? Which is the only Method I can
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see of explaining the universal Impressions of our self-evident Maxims, which the Atheist himself must agree to.

But laying aside this primogenious Idea, and leaving every one the Purchase of his own; allowing besides, that the Works of Nature bear no Proportion to any Kind of Infinity; yet this is no Reason why this *Idea* could not be deduced from them, *Rom. i. 20.* For the Mind is of such a Frame, that the very Disproportion often lays a Foundation for her Discoveries, according to the known Saying, *Contraries are best known by their Contraries.* Hence the most palpable Manner of coming at the Knowledge of an infinitely perfect Being, I have shewn to be from the Imperfections and Inabilities of all limited Beings. But to remove all Ambiguity, and prevent any future Cavilling, on the Score of *Infinity*, it must be observed, that when I grant Man a clear and distinct Idea of an *infinitely* perfect Being, I only consider him as *unproduced* or *self-existing*, which primary essential Quality is, by the first Argument, obvious to every Body; but not as *eternal*, *omnipresent*, *omniscient*, *omnipotent*, &c. whose Ideas must be more abstruse; as I shall shew them elsewhere to be but secondary

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dary Attributes flowing from the former, and deducible with Difficulty from thence. Thus is explained what is said above, *viz.* That the Idea of a Thing comprehends all its *Appendages*, and *Appurtenances*, which is understood either *clearly* or *obscurely*. The Idea of a Body distinctly implies three Dimensions, *Length*, *Breadth*, and *Depth*; but not *Elasticity*, *Condensation*, *Rarefaction*, *Corruption*, &c. which are only its secondary Properties.

Thus I industriously evade the known Barbarisms of *actual*, *potential*, *aliquote*, and *aliquant* Parts of *parate* and *disparate* Things, &c. Which some p-t-f-gg—g School-men run out into, to unravel the Nature of an *Infinite*, which they have reduced to so low an Ebb, as to bestow the sacred Epithet upon the smallest Atom, meerly on Account of its being divisible *in infinitum*; not considering, that, even allowing this Divisibility, which is not worth while disputing here, it is not in the Multiplicity of these eternally decreasing Parts, but in a boundless Magnitude, or rather in Self-existence, and Independency that an *Infinite* should consist, as in Propriety of Speech, it ought to exclude all Manner of
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Limits not only with Regard to Divisibility, but all other Properties.

SECTION XIX.

The THIRD ARGUMENT.

(1.) **I**T is Prudence always to prefer what is best, and of two Evils to chuse the least. Who had not rather get an Annuity for Life than one Meal's Meat? Be set in the Pillory, than carried to *Tyburn*? But in the Supposition that there is a God, he that denies him stands a bad Chance; Hell-torments, in Company of Legions of Devils, so often inculcated in his written Word, must be his Fate for all Eternity: Whilst he that acknowledges him and conforms to his Laws, is for ever to possess the blissful Joys of the angelical Choirs: But putting the Case, that there is no such Thing as a God, what Risque do we run? What Punishment have we to fear, or Reward are we to be frustrated of by admitting more than excluding him? Therefore, a God is at all Events to be allowed, even should his Existence be never clearly made out.

This Argument, it is true, being but politically conclusive, does not press so hard,
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prudential ones admit of a greater Latitude than our Demonstrations. What some will call Parsimony and Frugality, others will have to be nothing else than the Effects of Niggardliness and sordid Avarice, what they call Decorum or Decency is often but the Quintessence of Vanity, and Wisdom with them is often but Folly, *1 Cor. i. 20.* Yet I find it so sufficiently urgent, that, without the Charge of Unadvisedness, the Atheist will scarcely slip his Neck out of this, however wide, Collar. He takes a great deal of Pains for the Purpose, but can't effectuate it.

(2.) He frankly owns this Life bears no Proportion to what is reported of the Life to come. This is momentary, *James iv. 15.* its Enjoyments are intermix'd with Sorrow, *Prov. xiv. 13.* It bestows its Favours so partially, that we often see the Wicked prosper, *Jer. xii. 1.* and the Righteous oppressed, *Hab. i. 13.* its Threats and Tortures are not so formidable, but a little Resolution can bear up against them, *Mat. x. 28.* Whereas we are told quite the contrary of the World to come. He pretends however, that there is an Allowance to be made for ready Money, that one Bird in the Hand is worth two in the Bush. He has no Notion

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of

of damping the Gaieties of an already too short, but real, Life, with the far-fetched Ingredient of a perhaps fabulous Futurity: Nor can't conceive how to alleviate our Grievances, correct their Tartness, or pick up any Spirits upon so ruinous Expectances.

But he must consider, that, were this Manner of Reasoning allowable, it would overthrow the most inviolable Maxims of Industry, shake and subvert the very Fundamentals of human Œconomy, these natural Scions of Prudence, these Blessings of Families, and Supports of Governments. If all our Hopes were vain, and only what is present to prevail, a general Stagnation in Trade, and Neglect of all Manner of Business would be the fatal Consequence. Every Man would sit down to live by his Means, and then, like the Caterpillar, finish his Days with his Stores: For upon these Principles the Sailor should not venture his All on a Bottom liable to sink every Foot of the Voyage; the Tradesman should refuse the Job before he had been paid, as he could not rely upon his Customer's precarious Word; the Husbandman should not sow his Seed, mistrusting the Resurrection of some Ears of Corn from a putrified Grain,

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John xii. 24. In short, we should venture upon no Manner of Contract, as we can have but meer Hopes that the Thing bargained for will answer our Expectation. These Absurdities, which every Body sees to be the natural Result of the Atheists Reply, shocking as they are, appear less insupportable than the Refusal of forfeiting transitory Pleasures for a Chance of some solid Felicity: For, far from giving any Contentment, these carry such a Sting in the Tail as disgusted the sound Part of the very heathen Philosophers, who knew no better Reward than the Complacency of practising Virtue, and shunning Vice. Whereas our commercial Effects have a remorseless Usefulness: So that all Transactions concerning them are like putting Money in a Lottery, whereas the venturing of earthly Tinsel-wear for Heaven is like taking a Chance in it with a too tight Pair of Shoes, which had so pinched the Feet that in Prudence they must have been thrown away otherwise: Wherefore, the Imprudence of the Atheist is by far more glaring than that of the sluggish Servant, who, instead of turning Stock-jobber with his Talent, had buried it in the Ground, *Mat.* xxv. 25.

(3.) The Atheist, who seldom fails returning to the Charge, be he never so worsted, erects, as it were, a Court of Conscience to overthrow this Plea, where joining Issue with the Deist, he bitterly complains of his Attempt to make him a Bond-slave, by wresting from him that Liberty, which he thinks his most valuable and undoubted Right, under Pretence of a Homage due, perhaps to a forged God. The Law, says he, whose Knowledge our Gown-men affect to stile *Prudence*, in *Latin*, *Juris-prudentia*, holds as an unquestionable Maxim, that when one of the contending Parties is in Possession of the Thing in Debate, he is to be favoured, and carry his Cause, provided the Pretensions on both Sides be in all other Respects parallel: Hence, if a Prostitute is paid her Hire down upon the Nail, it is irrecoverable, otherwise her Suit to recover it will be void, unless this Traffick be allowable, as it may possibly happen in some Countries. *Item*, if stolen Goods be sold to different Persons at the same Time, he they were delivered to stands the best Chance: Wherefore, it is grown into a Proverb, that *Possession is eleven Points of the Law*. But with Regard to the Controversy, touching the Being of a God, the

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Reasons pro and con seem pretty much at Par; therefore it is *juridically* imprudent to dispossess us of the Liberty every Body ought to enjoy of taking, under such Uncertainties, either Side of the Alternative.

Such Chicanery as this may be somewhat pardoned in an Atheist: No Quarter is to be expected from an openly declared Foe: But that some Bosom-Friends should furnish him with these Arms is quite inexcusable. The Fact is however, so obvious, that an Attempt to conceal it would be vain. Our Caluistry, these glossed-over Archives of the Deity, abounds with decisive Canons deduced from this inexhaustible Spring. The bare Opinion of a packed Set of Authors, empowering the Infringement of our most sacred Laws will ground a *Probability*, which, be it never so glimmering and slender, will afford a sound Bottom to stand on, and safe Rule to go by. The simple Verdict but of a few will counter-balance the Bulk of the Scriptural Codes, in which perfect Equilibrium, as every Man is left in the full Possession of his Liberty, so he has the Option of doing what he lists. This is the *problematick* Specifick, that accomodates all however opposite, Tastes, it changes our most capital Crimes
into

into so many cardinal Virtues, it renders the most nauseous Potion toothsome to the nicest Palate. This System of Morals calculated by our indulgent Casuists to qualify the Harshness of our Laws, or rather to evade them quite, is as pertinently and more excusably employed by the Atheist to shut out the very Legislator, and the Imprudence of his Conduct, which I have made appear, could be sooner apologized for than their Impiety.

(4.) But to come to the Maxim on which is founded this out-of-the-Way Tenet, I must own, it is reasonable that he, who, over and above what his Antagonist alledges, has *Possession* on his Side should in the Eye of the Law be deemed the Proprietor: For when the Ballance is even as to their Titles to the litigious Thing's Property, the *Possession* must then weigh down the Scale it is known to be in: But is this the Case with the Moralists, whom the Atheist copies after? If we suppose the Authority and Reasons of some Writers to be of such Weight as to make it doubtful, whether the Law be obligatory in certain Places, Times, or Circumstances, can we be sure in what Scale the *Possession* stands then? Whether in that of *Liberty* or *Duty*? A lawful Injunction,
and

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and a Duty arising from thence, in the Subject to conform thereto, which is incompatible with *Liberty*, are they not reciprocal? Why therefore should they not keep Pace with one another? And consequently if when the Law is obligatory the Duty is certain, and by the Rule of Contraries the Liberty lost, and when the Law is of no Force, there is no Duty, and the Liberty is in its prime; so when it is doubtful, why should the Duty and Liberty not be so too? This is the Nature of Correlatives, that the Certainty or Ambiguity of the one necessarily imports that of the other; as may be observed in the Relation the Father bears to the Child, the Husband to the Wife, the Master to the Man, &c. where a Certainty or Doubt concerning the one will equally affect the other.

(5.) It is, indeed, quite different, with Regard to Lands, Tenements, and other corporeal Inheritances, for the better securing of which to their proper Owners, this Maxim of the Law was chiefly invented: For here Possession does not so hang on Property that they can't be found separately: It is common for one Man to have the Property of a Thing, and for another to have usurped the Possession on't; for the
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Property to be dubious whilst the Possession is certain, &c. of which the Atheist himself gives some Instances in his Reply; so that the Parity does not hold: Wherefore, it seems questionless, that even had there been any Ambiguity in the Being of any Law, or even that of the Deity, which, for Argument Sake, I here grant the Atheist, the *Possession* of our Liberty, would be likewise ambiguous, and by Consequence, the less hazardous Side, which I have shewn to be the admitting of him, ought in all Prudence to be taken.

(6.) The Maxims of the Law don't always square with the Uprightness of a tender Conscience: They are grounded on a presumptive Supposition of their Equity, which, when standing in Competition with the Reality of their Injustice, as it often happens, is naturally superceded. The Property of a Thing generally attending its Possession made the Legislator lay down the Rule in Question, so as to declare the forcible dispossessing even of an Usurper to be unwarrantable: Is this therefore, a Sanction for him who is conscious of his Usurpation to detain another Man's Property? If a Wife forfeits her Dower for making a false Step, is it just the Husband, for having her

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her Fortune in his *Possession*, should frustrate her rightful Heirs on't, after having stood Pimp to her himself? The Exceptions therefore, from these general Rules are so numerous, that, had it been possible to foresee and insert them, the Law would become monstrously voluminous. The Artfulness of Man is grown to such a Pitch, that he either makes a Hole in the best of Laws to creep out at, or stretches them so as to comprehend Cases the Law-maker had never intended. This unavoidable Evil is left therefore to be remedied by the Sagacity of our Benchers, and every one's Prudence, which alone, if rightly consulted, is sufficient to distinguish a Case in Law from one of Conscience. ✓

(7.) The Atheist, still unwilling to give up the Cause, starts a fresh Difficulty: There is no Imprudence, says he, in denying the Being of him, who can and won't speak when his All is at Stake: But this is God's Case; for as he is said to be all-potent, all-knowing, and whatever else you please, he could soon put a Stop to Atheism, which, he must be sensible, considerably over-runs the whole Earth: Wherefore, if he does not appear or plainly shew by some Wonders, that he is in Being, who can blame the
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the Atheist for not believing? *If I had not come, spoke to them, and done Things that none else had done, they would have no Sin,* says *Christ* himself, *John* xv. 22. So that we may rationally conclude, either that there is no God, or that by his long Silence he has forfeited his Right to our Acknowledgment.

Tho' I have shewn that the common Operations of Nature (where the Difference lies betwixt God and *Christ*, who stood in need of Miracles to give a Sanction to his extraordinary Mission) are self-sufficient to evince the Being of a God, so as to make a simple Doubt concerning it unjustifiable, and consequently, that extraordinary Doings, palpable Proofs, and ocular Demonstrations are not at all necessary for that Purpose; yet as he insists upon the latter, I will be condescending enough to shew that he has been hitherto indulged as many of them as he could reasonably expect.

(8.) But it is a seasonable Remark to be made by the bye, that here the Atheist has artfully two Strings to his Bow: For mistrusting the Forbearance of a God to be a sufficient Proof of his Non-existence; as he may possibly wait a proper Time to be revenged of us, and laugh at his Enemies in his

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his Turn, *Psal.* ii. 4. and consequently apprehending his Attempt to make him out but a Bug-bear upon such Ground, to prove unsuccessful, he closes with the Deist, who pleads Prescription, which supposes the Existence of him whom it runs against; in Order, at least to exclude him from overseeing our Affairs, which I always thought to be the only and joint Interest of both.

To return to the Point, our Histories sacred and prophane give an Account of a Deluge, which laid the whole Earth under Water, of the *Israelites* crossing the *Red-Sea* dry-shod, of the resuscitating of the Dead, the instantaneous curing of Sick, the restoring the Lame, Dumb, Deaf, and Blind, to their proper Faculties, of the foretelling Things to come, the accomplishing them accordingly, &c. which, as they invert or transcend the natural Course of Things, must indisputably be the most glaring Tracks of an unbounded Sovereignty, and, tho' mute, are clearer Proofs of the Deity than any Evidence Speech can utter.

I know some deny these Wonders ever to have happened: But with what Justice they can pretend to destroy all historical Credit, by cavilling the Scriptures, the most averred of any yet known, will be looked
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into elsewhere. Others, admitting the Reality of some, turn them into Ridicule, look upon them as so many Cheats, ascribe them to the Contrivances of some Handicraft, or compare them to the Prestiges of Dæmons and bad Geniusses, which is like pretending Brutes to be indued with Reason, from some equivocal Signs on't that appear in them.

(9.) Some modern Chronologers, admitting the Authentickness of those Miracles that preceded, or were wrought in the Beginning of the Christian Æra, pretend that they have entirely ceased almost ever since: But supposing these Analists liable to no Anachronisms, and that, to seek for a true Miracle amongst those that were published since that Time, would be like looking for Wool upon a Goat: Sure they won't infer from thence that God has relinquished the Steerage of the World, sent the Vessel adrift, and left the Crew to shift for themselves, much less that he has ceased being: For to pretend this World remains afloat without the Help of an, at least, invisibly operating God, would be as shocking to common Sense, as to believe a Clock to be without either Weight or Spring. The Genius of an Artist shines, indeed, in his new Contrivances,

trivances, but it does not follow he is idle, much less that he is not in Being, when he executes no extraordinary Schemes: So that the Plan of crying down Miracles, for ought I see, can serve no other End than to repress the Audacity of those, who, for some sinister Purposes, would put God at the Bottom of some delusory Arts, in which, consistently with his Integrity, he could have no Hand.

(10.) Tho', out of Complaisance, I have allowed Miracles to be necessary, I did not mean they should be made in all Times and Places, and in Presence of all Ranks of People. The Rod is a necessary Means for breaking the Stubbornness of a Child, and making the Truant a Proficient in Learning; but too much on't hardens and stupifies him: Miracles therefore lose of their convictive Virtue, in Proportion as they become common: Familiarity breeds Contempt. A Person that is lightly diffident of another's Veracity will be soon brought to distrust his own Senses. Anarchy and Confusion are the fatal Effects of disbelieving what we had not seen. A regular Government always selects a few to intimate its Intentions to the Multitude. This is the Œconomy we find God has constantly ob-

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served from the Beginning in the Management of his Dispensations; the *Jews* had their Pontiffs, the *Indians* their Brachmans, we our Druids, others their Sybils, our Kings confess they hold their Crown from God: The Bishop of *Rome* stiles himself *Vicarius Filii Dei*, the Vicar of the Son of God, and it is reported of *Paulus Quintus*, that carrying it higher, he assumed the Title of *Vice Deus*, God by Proxy; but with what Justice will be enquired into in an Essay on Antichrist, and the Number of the Beast, *Apoc. xiii. 18*. All these set up for Guardians of God's Laws, Interpreters of his Will, Depositories of his Anecdotes, and living Witnesses of his Wonders; and accordingly issue out their dictatorial and didactical Mandates, which the Croud receives with such Submission, as if God had appeared in Person. If the Atheist won't take Pattern by this, I scarcely believe he would be wrought upon either by Miracles or Apparitions, *Luke xvi. 31*.

SECTION XX.

The FOURTH ARGUMENT.

(1.) **I**T is a general Observation that Atheism is attended with Prophane-ness and Immorality; whereas the Knowledge and Fear of a Deity are found by Experience to be the Springs of *Piety* or Submission to our Leaders, of *social Virtues*, or Charity towards our Equals, and of *Wisdom*, or Duty to ourselves, in which three Points are confessedly abridged the Happiness of Man; but it is not consonant to Reason, which requires the Effect to proceed from a similar Cause, that there should be such a Contrast in the Nature of Things, as that Truth should be the Bane of Mankind, and Imposture its Blessing: Therefore, Atheism must be the Cheat, and the Being of a God a Truth of everflowing Felicity. I can't expect the Atheist will freely agree to the *major* or *first* Proposition of this Argument, Flesh and Blood seldom brook a Charge, be it never so well supported, when it renders us obnoxious to the publick Odium; this Invective has imbit-tered him to such a Degree that he swears Vengeance, and resolves at all Events, to

make Reprisals. What have these pretended Zelots to boast of? Says he, the Difference betwixt both Systems is, that ours is a *Democratical*, or popular Government, whereas the investing a God with full Power makes theirs a *Monarchical* one, which does not qualify them so to engross to themselves all the Virtues, as to leave us neither Justice, Sobriety, Chastity, Honesty, nor the least Sparkle of Humanity: Is it just we should lie under this slanderous Aspersions, because forsooth they will have it so? For my Part, continues he, I have been an Atheist since I arrived at the Years of Discretion, and challenge either *Jew* or Christian of whatsoever Denomination, to have lived up to a more strict Observance of the seven last of their ten Commandments, the Epitome of all Morality, than I have done in that Time; nay, I have often heard the Christians themselves, those eminent Admirers of the Deity, cry Shame at their Fellow-believers, for having been outdone by *Turks*, *Pagans*, and other, as they are pleased to call them, *Infidels*, in Point of common Justice from Man to Man: Why therefore, could it not be fairly inferred, that the more bigotted we are to a God, and the

the less religious we are with Regard to our moral Duties.

(2.) I should be very sorry to brand the Atheist, however detestible in other Respects, with any Infamy I was not pretty sensible he richly deserved. I would make as strict a Conscience of not giving the Devil his Due, as robbing a Saint of his Right. Charity well placed makes no Distinction of Persons, *Mat. v. 45.* As I have in the Beginning of the Argument appealed to Experience for making out the Charge, I leave it to those, who at any Time have familiarly conversed with a professed Atheist, to declare, if he is not often heard to make a Jest of some of our moral Duties, which is the best Means of clearing up Facts of this Nature. It is true, the Atheist finding himself unequal to make head against the formidable Number of Deists, may make a Shew of Piety, which alone, without any further Concessions of his regular Life and Exemplarity, is sufficient to put the loose Christian to the Blush: But that this is to save the Appearances, to lull us asleep, whilst he under Hand strengthens his Party, in Order to strike a bold Stroke at the Root of all Godliness, is to me pretty clear: But that it should not be taken upon my Word,

I will endeavour to make it appear, that the Subversion of Manners is the Tendency of Atheistical Principles, and of Course that the Building of Licentiousness upon the Ruins of Virtue is the main Design of the Atheist.

(3.) A Governor, who, instead of sound and able-bodied Men, appoints the Cripples, Blind, Lame, and other Invalides of the Army, to stand Centinels for the Guard of a dismantled Fort against the Incursions of the scouting Parties of an approaching Enemy, would in a Court-martial be justly condemned as a Traitor to his Country. An Engineer, who instead of a solid and well-cemented Dike, orders a Sandy Mole to be erected against the roaring Billows of the foaming Brine, threatening to overspread all the flat Country, would share the same Fate from any Jury of stanch Patriots. What then must we think of the Atheist, who to preclude the boisterous Irruptions of our unruly Passions, those known Sources of all Iniquity, lays aside that insurmountable Bulwark, the brandished Sword of an incensed and avenging God, to fence us in but with the Checks of a too feared and callous Conscience, which, like our Quick-sands perpetually fluctuate, shift Place, nay, and of-

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ten quite disappear: What more favourable Sentence can he expect to be passed upon him, I say, than that under Pretence of being an avowed Enemy to Lewdness, he is its secret Abettor.

(4.) Let *Nature*, that Atheistical Standard, be never so clear-sighted, let it upon all Occasions be accute enough to split the Difference betwixt Virtue and Vice, even so, as infallibly to point out what is to be avoided, and what observed, which I shall examine into in an Essay on Deism, would it be the less so for the Fellowship of a God? Would his Confederacy degrade it? A good Office coming from what Quarter soever, is never disagreeable, when it is offered for the Pursuit of a Cause espoused with Earnestness, especially if it can be of no Disservice. An Embassy coming from the inaccessible Deserts of *Africa* to solicit the Alliance of our invincible Monarch, would not be unacceptable, tho' he should never dream of carrying his Arms into that Country, or receiving any Assistance from those Savages towards the Conquests he meditates in *Europe*. So that the Atheist's rejecting the Confederacy of a God to combat Vice in Conjunction with Nature, is as much as to say, that he would not be sorry
to

see Vice victorious, that his Warfare against it is but a Juggle, and consequently, that as Vice is the natural Offspring of Atheism this must be a meer Imposture.

(5.) If the Atheist could indeed make it out cleverly, that his Dissoluteness does not proceed from Principle, but from the Frailty or Perverseness of his own corrupt Nature; I own, there would be as little Room to impeach his Tenets from his Morals, as the pharisaical Dictates from their Male-practices, *Mat. xxiii. 3.* But I fancy the Innuendos given above will prove to be so many insuperable Bars in his Way, towards effecting this: It is not therefore, simply from the Looseness of his Manners, but from his uncontrouled Licentiousness, that I here conclude the Imposture of Atheism. For as the real Principle of his Immorality, whence all the Deformity is derived, can be various (it may as well be *Sensuality, Ambition, Pride, &c.* as the Want of a true Sense of its Irregularity) who can venture to say, that his Atheistical Tenets suggest it, unless their natural Tendency be shewn to be such? But before I conclude, I would observe, that, tho' a barely virtuous or vicious Course of Life makes no thoroughly convincing Proof, *P. n. XXVII.* Yet, unless

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less infeeble by other Considerations, it forms a most violent Presumption of sound or tainted Principles, *Mat. vii. 20.* which has made *Pope*, by a Liberty familiar to the very Sacred *Penf-men*, *Mat. xii. 32.* make the following Stretch:

*For Modes of Faith let graceless Zelots fight,
His can't be wrong, whose Life is in the right,*

Which has laid him open to the low Criticisms of some Witlings, by whom, as he himself observes,

*Much was believed but little understood,
And to be dull was constru'd to be good.*

F I N I S.

Sect. XX. The former argument
 is refuted by other Considerations
 forms a most violent & dangerous
 or tainted Principles. What is so
 has made Poor by a Liberty
 the very sacred Liberty which
 make the following Summation
 The Liberty of this is a Liberty
 It can't be wrong, & it is the right
 Which has laid him open to the low Chil-
 dren of some Nations, by whom, as he
 himself observes,



T. 1. V. 1. 2.